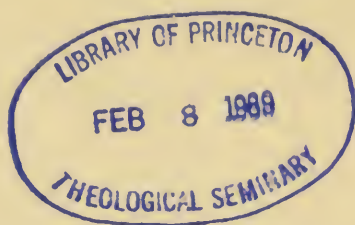


Seventh United  
Presbyterian Church  
Philadelphia



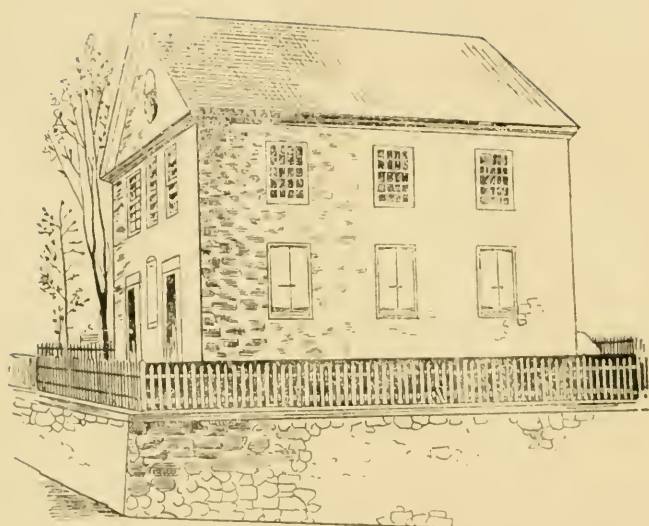
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History of the Seventh  
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FIRST CHURCH EDIFIC OF SEVENTH CONGREGATION

# HISTORY

OF THE

## Seventh United Presbyterian Church

FRANKFORD, PHILADELPHIA

1853—1905

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WITH A HISTORICAL SUMMARY OF THE UNITED PRES-  
BYTERIAN CHURCH OF NORTH AMERICA: AND A  
SKETCH OF THE CONGREGATIONS  
IN PHILADELPHIA.

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**BY JAMES PRICE, D. D.**

Pastor of the Twelfth United Presbyterian Church, Philadelphia; Stated  
Clerk of the United Presbyterian Presbytery of Philadelphia and  
Recording Secretary of the Presbyterian Historical Society





STATEMENT.

No. 21 North Front st., Philadelphia,  
November 30, 1901.

Rev. James Price, D. D.,

No. 107 East Lehigh ave., Philadelphia :

My Dear Doctor Price :—

At the meeting of the Session of the Seventh United Presbyterian Church, Frankford, Philadelphia, held on November 19, 1901, it was unanimously agreed to request you to write for us the history of our congregation from the organization until the termination of your pastorate. It was felt that you were peculiarly fitted to do this from the extensive records of the organization possessed by you and your connection with the early history of our church from its organization. It is our intention to preserve this history should you favor us by preparing it, so that the early work and struggles of our organization may be permanently recorded.

I was also directed to say on behalf of our Session that any records or other papers concerning our church that you may have will be most thankfully accepted by our Session should you see your way clear at any time to donate them to us. Very sincerely,

ROBT. L. LATIMER,

Clerk of Session,

Seventh United Presbyterian Church, Frankford, Philada.

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The writer consented to comply with both the above requests, with the understanding that the History, if written, should be published, to which the session agreed. And afterwards, the Pastor, Dr. Kyle, and the officers of the congregation requested that the narrative be continued until the present time, which has been done.

J. P.

Philadelphia, Pa., February , 1905.



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## **HISTORICAL SUMMARY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA, TOGETHER WITH A SKETCH OF THE CONGREGATIONS IN PHILADELPHIA.**

This our denomination took its immediate rise in a union between the Associate and Associate Reformed Presbyterian Churches of this country in the year 1858; and thus originating in this land it is truly an American Church; and yet, like a number of great ecclesiastical organizations of our country, it must trace its earlier origin in Presbyterian lands across the sea; our more remote ancestors being the Church of Scotland, the Reformed Presbyterian and the Associate or Secession Churches of the same country. The Presbyterian Church of Scotland with which all Presbyterian Churches in this land are more or less connected by ancient maternal ties, has passed through wonderful vicissitudes, but through her and the Culdee Church we can, by the noblest apostolic succession, trace an unbroken historical connection between our Presbyterian and the primitive Church, and that succession not lying in hierarchical ordination but in the transmission of the truth.

The Church of Scotland was at one time enslaved by Popery, and again by Prelacy; but within her were heroic men who would neither be defiled by the corruptions of the one, nor bow to the tyranny of the other. These persons styled themselves Reformed Presbyterians, and their origin as a distinct branch of the Church we might place about the middle of the Seventeenth Century, toward the close of the Second Reformation. Through various trials and persecutions these faithful sons of the Covenant are called to pass at the time of the Commonwealth and the reigns of Charles II and his brother, James II. During most of this period they might be said to have been without either ministers or leaders; but they formed themselves into praying societies for the strengthening of their principles and the maintenance of their cause. William, Prince of Orange, ascended the throne in 1688, and although the Covenanters rejoiced at the rise of this friend of truth and liberty, they could not approve of the Revolution Settlement, be-

cause they felt it interfered with the crown rights of their heavenly King. In 1743 the Reformed Presbyterians of Scotland formed their first Presbytery, and thirty-one years after three ministers from Great Britain organized their first Presbytery in the United States.

#### ASSOCIATE OR SECESSION PRESBYTERIAN CHURCH OF SCOTLAND.

This denomination had its origin in the year 1733 by a secession from the Church of Scotland. Through corruption in doctrine, laxity in discipline, and ecclesiastical tyranny, four ministers, Revs. Ebenezer Erskine, William Wilson, Alexander Moncrief and James Fisher were compelled to take their stand against these evils and to secede from the Church. So rapid was their increase that in 1742 they organized themselves into a Synod and in 1753 this body was able to respond to the Macedonian cry of Pennsylvania by sending two missionaries, Revs. Alexander Gellatly and Andrew Arnot to labor among the people of the eastern part of this colony. These ministers soon formed themselves into what was styled The Associate Presbytery of Pennsylvania, and after a time, through other ministers being sent from the mother country, they organized a second court termed The Associate Presbytery of New York.

After years of negotiation a union was in 1782 effected between the denominations above described—the Associate and Reformed Presbyterian, the new denomination taking the combined name of its antecedent branches, that is The Associate Reformed Church. But this union, instead of making one united church really made three, parts of each of the two old branches refusing to enter the new organization. The Associate people who refused to unite with the new denomination, if slow, were healthy in their growth; so that in 1801 their four Presbyteries were formed into a Synod, and in 1858, a little over a half-century after the denomination had increased to 21 Presbyteries, 231 ministers, including licentiates, 293 congregations and 23,505 communicants. The Associate Theological Seminary, not the first on this Western Continent, as sometimes erroneously stated, but the second, was in 1794 established at Service, Beaver County, Pennsylvania.

#### ASSOCIATE REFORMED CHURCH.

This denomination, after the union of 1782, grew quite rapidly, so that in 1802 a General Synod was formed out of its eight Pres-

byteries. This arrangement worked well for a few years; but from various causes a want of harmony sprang up, so that in 1820 the Synod of Sciota withdrew; in 1821 the Synod of the Carolinas followed, and in 1822 the General Synod, with the subordinate Synod of Pennsylvania, passed out of existence. In 1855 a General Synod was again formed, and under its control in 1858 there were four subordinate Synods, 28 Presbyteries, 253 ministers, 367 congregations, 31,284 communicants, three theological seminaries and six missionaries in the foreign field.

For twenty years previous to the Union of 1858 efforts had been made in the way of holding conventions, drawing up summaries of doctrine and the like, to bring together branches of the Presbyterian Church in this country whose doctrines and usages were similar. Two of these branches—the Associate and Associate Reformed Churches—during a revival in the year 1858, were happily united, resulting in the formation of

#### THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

The doctrinal basis of the new organization was the Westminster standards with a modification of the statement touching the Civil Magistrate, in addition to which there was also a Testimony for present truth. A General Assembly was also established in connection with the new and much enlarged denomination which in May, 1859, held its first annual meeting in Xenia, Ohio. For the purpose of more efficiently carrying forward missionary, educational and other benevolent schemes, seven Boards were formed to have charge of the leading departments of the Church's work. To show the growth of this united Church in forty-five years the following statistics may be presented: In 1858 there were five Synods, 42 Presbyteries, 408 ministers, 634 congregations, 55,547 communicants; and \$253,150 contributed for all purposes; in 1904 there were, including missionary fields, 13 Synods, 68 Presbyteries, 1023 ministers, 135,651 communicants, and \$1,967,444 of total contributions.

#### SKETCH OF THE UNITED PRESBYTERIAN CONGREGATIONS IN PHILADELPHIA.

The first American calls for a supply of preaching that were sent to the Secession Synod of Scotland came from the eastern counties of Pennsylvania, especially from Lancaster, Chester and

York. In the old manuscript minutes of the Associate Presbytery of Pennsylvania we do not find requests of this kind coming from Philadelphia until November 1, 1764, but so meagre was the supply of ministers and licentiates that not until August 31, 1765, was the Presbytery able to grant the oft-repeated petitions coming to them from this city. The first minister sent to supply them was Robert Annan\* who was appointed to preach in Philadelphia the first Sabbath of October, 1765; William Marshall, third Sabbath of October, and from that time forward the different ministers of the Presbytery were in turn appointed to supply the pulpit. On April 20, 1768, the people of Philadelphia, having put themselves under the care of the Presbytery, were granted the moderation of a call, which was afterward made out for William Marshall, pastor of the congregations of Deep Run and Neshaminy, in Bucks County, Pennsylvania. Mr. Marshall accepted this call, and was installed as pastor, April 30, 1771, over what is now known as our First Congregation, where he continued until his death, November 17, 1802.

Mr. Marshall was a man of very superior talents, of unquestioned piety and very highly esteemed in the community. The celebrated Doctor Witherspoon was his son-in-law, and the noted Doctor Rush was his special friend. He also had the honor of having entertained some of the most distinguished noblemen of Europe. The Duke of Orleans, afterward King Louis Philippe, was compelled to flee from France in 1796 on account of the Revolutionary troubles, and on arriving at Philadelphia he was invited to occupy the lower part of Mr. Marshall's house, in Spruce street, between Third and Fourth streets, south side, and to eat at his table. Indeed so highly was Mr. Marshall respected that his funeral was attended by the most eminent persons of this city, as also by the Governor and Chief Justice of the State.

The pastors who followed Mr. Marshall were: Joseph Shaw, 1805-10; W. C. Brownlee, 1812-14; John Banks, 1816-26; Thomas Beveridge, 1827-1835; Chauncey Webster, 1837-45; Francis Church, 1856-90; J. A. Kennedy, 1891-93; W. J. B. Edgar, 1893—.

The history of the houses of worship of this congregation has been quite varied. Mr. Marshall preached his first sermon in Freemasons' Hall, located in a small court near Second and Chestnut streets; and after various removals the congregation pur-

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\* For various reasons it has been deemed best to omit academic and other titles from ministers' names in this summary.



chased ground on Spruce, between Third and Fourth streets, on which they erected what was known as the Scots Presbyterian Church. In 1778 this house was occupied by Hessian soldiers as a hospital, through whom it was almost destroyed, and in 1786 a worse disaster came upon the struggling people. Through a decision of the civil Court, in connection with the union of 1782, they lost this building. Then they again purchased ground on Walnut street, below Fifth, north side, on which in 1791 they erected a house of worship, and it was in this building that in 1801 The Associate Synod of North America was organized.

In 1845 the congregation was divided, when another civil suit resulted in the party of the First Church receiving back their property—the Walnut Street Church. In 1854 they sold this property to The Schuylkill Navigation Company and purchased ground at Broad and Lombard streets, on which they erected the commodious and handsome building which was opened in 1856, and which they still occupy.

## SECOND UNITED PRESBYTERIAN CHURCH.

We propose to consider these congregations in their present numerical order, as arranged after the union of 1858, and hence what is now the Second United Presbyterian was the First Associate Reformed congregation. This church was organized with five members, October 4, 1830. The pastors have been as follows: John Forsyth, 1834-6; John Blakely Dales, 1840-93; C. S. Cleland, 1894—.

This congregation has sometimes been termed THE VOW, and at other times THE DUNCAN CHURCH. After worshipping in various places it first on December 13, 1840, held services in a church on Thirteenth, above Market street.

The history of this building is connected with no little interest. Mrs. Margaret Duncan, a lady born in Scotland, being in danger of shipwreck as she returned from a visit to her native land, vowed that if the Lord would spare her life and give her the means she would for his glory erect a church. Her prayer in both respects was heard, the building was erected, and, after an amicable settlement of a contention with a congregation of a sister denomination touching its ownership, it was delivered up, in accordance with the desire of the lady donor, to the First Associate Reformed congregation. The present elegant building on Race street was occupied by the congregation on September 6, 1855.

## THIRD UNITED PRESBYTERIAN CHURCH.

This was formerly the Second Associate congregation, and historical accounts usually say it was organized about 1837; but by consulting the original manuscript minutes of the Associate Presbytery of Philadelphia, the writer is able to give the exact date. At a meeting of this Presbytery, held in Pittsburg May 30, 1837, the petition of a committee of the First Associate Church, Philadelphia, for the organization of a second congregation was granted, and Pastor William Easton, according to appointment, reported September 14, 1837, to Presbytery that he had organized the congregation, presided in the moderation of a call, which was made out for Joseph Tate Cooper. Mr. Cooper was ordained and installed over the congregation September 25, 1839.

The noted Doctor Alexander T. McGill, afterward Professor in Princeton Theological Seminary, was stated supply of the congregation in the years 1837-8. Those following Pastor Cooper have been: J. C. Wilson, 1872-5; S. G. Fitzgerald, 1876—.

The present house of worship of this congregation is a brick building situated on Front above Jefferson street, and previous to the congregation's removal to this place it worshiped in a small church building on Franklin street, near Green.

## FOURTH UNITED PRESBYTERIAN CONGREGATION.

This was the Second Associate Reformed Congregation, and was organized August 24, 1844, through the efforts of a band of workers from the first congregation. The pastors have been: J. B. Scouller, 1844-6; Andrew Bower, 1847-51; R. W. Oliver, 1853-4; George C. Arnold, 1855-63; D. M. Gordon, 1864-7; W. C. Jackson, 1868-78; A. Crawford, 1879-83; J. M. Farrar, 1884-90; J. T. Chalmers, 1891-5; J. C. Scouller, 1896—.

The first church edifice occupied by the congregation was a plain building on the north side of Lombard, west of Nineteenth street, then the ornate brownstone edifice at Nineteenth and Fitzwater streets, where the congregation is at present housed.

## FIFTH UNITED PRESBYTERIAN CONGREGATION.

This was known in 1858 as the Third Associate Reformed Congregation, and was organized about March, 1848, in the region of Fairmount, the two first elders being furnished by the First Associate Reformed Congregation. The pastors have been as follows: D. T. Carnahan, 1848-9; J. L. Fairley, 1850-2; Robert Arm-

strong, 1853-60; Thomas H. Hanna, 1862-7; Alexander Calhoun, 1868-73; S. G. Fitzgerald, 1874-5; T. M. Watson, 1876-7; J. H. Wright, 1879-80; I. T. Wright, 1882-8; N. L. Heidger, 1891-5; J. G. C. Webster, S. S. 1897-1900; J. A. Collins, S. S., 1900-2; W. J. McMichael, 1902-3; R. W. Burnside, 1903—.

The place of worship of this congregation was a brick church, corner of Twentieth and Hamilton streets, up to 1902, when it entered its new and attractive chapel, corner of Fifty-sixth street and Wyalusing avenue; the old edifice having been sold to the city of Philadelphia

#### KENSINGTON ASSOCIATE REFORMED CONGREGATION.

At this point we feel called upon to notice a congregation which although not now on our roll occupied for ten years the attention of the Presbytery; this is what was formerly known under three different names, as the Third, Fourth and Kensington Associate Reformed Congregation; these names being applied at different periods of its history. It was organized in Kensington November, 1844, and its commodious brick building was on the west side of Frankford road, below Master street. As a congregation it had its ups and downs and its changes from one denomination to another. In 1846 it united with the Associate Presbytery of New York in connection with the Bullions Synod, and again returned to the Associated Réformed denomination, April 4, 1851. It became divided in 1852, the majority party uniting with the Presbyterian Church, and on December 4, 1854, the minority part, numbering 81 communicants, which remained loyal to the Associate Reformed Church, resolved to disband. The congregation in 1851 before the division had 101 families and 232 communicants. The pastors were John Chambers Lyons, 1844-50; Wm. O. Johnstone, 1851-83. The aforementioned majority afterwards became a part of the Union Tabernacle congregation, of which Dr. Robert Hunter is the pastor.

#### SIXTH UNITED PRESBYTERIAN CONGREGATION.

This was the Third Associate Congregation, and was organized in 1852 from a number of persons living in the western part of the city formerly connected with the Second Associate congregation. This Sixth congregation was often styled the WOMEN'S CHURCH, because largely organized by a band of devoted Christian ladies, among whom were Margaretta, Eliza and Jane Young,

with Margaretta Murphy Cooper. The pastors were the lamented Thomas Hanna Beveridge, 1854-60; J. C. Meloy, 1864-5; H. W. Torrence, 1868-70; J. C. Campbell, 1872-8. In 1879 Presbytery ordered the congregation to be dissolved and its name stricken from the roll; which action was carried out March 5, 1880. The places of worship of the congregation were a hall on Race street, west of Twelfth; a hall, Fifteenth and Market streets, and then its own neat brick building Race street, west of Twenty-first. At the death of its faithful first pastor the congregation numbered about 100 communicants and had he been spared possibly it might still have been on our roll.

#### SEVENTH UNITED PRESBYTERIAN CONGREGATION.

This was formerly known as the Fourth Associate Congregation, and was at first composed of a small band of people connected with the Second and Third Associate Congregations of Philadelphia. After the meeting of the Associate Synod in 1854 ministers were sent for some months to labor among this people, James Price being among the last of these, and as the fruit of his labors for two months the people resolved to become organized, which was effected April 23, 1855.

The pastors of this congregation have been James Price, stated supply, 1855, and pastor, 1856-73; J. B. Whitten, 1875-82; D. W. Lusk, 1883-5; M. G. Kyle, 1886—.

The places of worship of this congregation in Frankford have been: The Washington Engine House, Lyceum, old Baptist Church, corner of Penn and Church streets, which was first rented, then purchased; Wright's Institute, Baird's (small) Hall; the elegant stone church corner of Franklin and Orthodox streets, and their present handsome church, corner of Leiper and Orthodox streets, Frankford.

#### EIGHTH UNITED PRESBYTERIAN CONGREGATION.

This congregation arose from a division of the First Associate Congregation of Philadelphia in 1845. The party which at that time was in the majority, and with whom the pastor, Mr. Webster, sided, maintained that they were the First Associate Congregation of Philadelphia, and also claimed the Walnut Street Church property, which they retained until legally compelled to relinquish it. After a division, suit was entered by the minority for this property, which in 1851 was decided in their favor by Judge Rogers, of the Supreme Court of Pennsylvania. After this decision, Chauncey Webster, the pastor, and F. W. McNaughton



formed a Presbytery of their own, termed the Associate Presbytery of Philadelphia. Mr. Webster in 1856 returned to and became a member of the original Associate Presbytery of Philadelphia. This congregation previous to the union was known as the Shippen Street Congregation of Philadelphia. After the decision of the civil Court touching the Walnut street place of worship, the congregation erected a building on Shippen street, near Eleventh, and finally built their present beautiful brownstone edifice, corner of Fifteenth and Christian streets. The pastors of the congregation have been Chauncey Webster, 1845-56; William Wilson Barr, 1859-94; J. H. Webster, 1895—.

#### NORRIS SQUARE UNITED PRESBYTERIAN CONGREGATION.

This congregation, formerly known as the Ninth United Presbyterian Church, was organized in the fall of 1860 from a few members, chiefly taken from the Third and Seventh (Frankford) Congregations. James Crow was the first, and still continues to be the senior pastor, but J. Alvin Orr was on January 6, 1902, ordained and installed as co-pastor. The places occupied by this people for mission, Sabbath school purposes, and public worship have been a room on Second street, above Columbia avenue; the public school house on American street, above Columbia avenue; a brick chapel erected by the friends of this mission congregation on Second above Norris street; and on April 13, 1873, the congregation entered its commodious and beautifully situated church, corner Susquehanna avenue and Hancock street, fronting on Norris Square.

#### TENTH UNITED PRESBYTERIAN CONGREGATION.

In June, 1860, it was proposed in the Presbytery that a mission be established in West Philadelphia, and toward the close of that year Pastors Arnold, Barr and Elder Samuel C. Huey were appointed a committee to explore this field. At the subsequent meeting of Presbytery the committee reported favorably, stating that a Mission Sabbath school had already been established there with 166 scholars; that eight families were ready to enter into an organization; also that they were willing to pay all expenses of the mission and to contribute \$100 annually for supply of preaching. The work was so carried forward that on May 12, 1863, thirty persons offered to pay \$250 a year towards the support of a minister; finally, on November 26, 1863, a congregation was organ-

ized. The pastors of the organization have been: J. M. Hutchinson, 1865-9; S. S. White, 1871-6; John Teas, 1878—. Various places of worship have been occupied by the congregation up to the opening of the stone edifice which is one of the handsomest churches of our denomination in this city, being located on the southwest corner of Thirty-eighth and Hamilton streets.

#### NORTH UNITED PRESBYTERIAN CONGREGATION.

This in numerical order would be our eleventh congregation. It was organized in 1867, but mission work had been carried on for over a year by two devoted and liberal young men, the Messrs. Robert T. and James A. Elliott, the work being known as the North Broad Street Mission. Finally the beautiful ground on Master, west of Fifteenth street, was purchased, on which was erected an unusually attractive chapel, which is still occupied and much admired by the people of this city. The pastors of the congregation have been: Lafayette Marks, 1867-8; W. S. Owens, 1869-71; J. R. Kerr, 1872-5; H. J. McDonald, 1878-81; J. Q. A. McDowel, 1882-4; Mason W. Pressly, 1886-9; J. C. Hanna, 1891; James B. Lee, 1891-4; William M. Anderson, 1895—.

#### TWELFTH UNITED PRESBYTERIAN CONGREGATION.

James Price, the writer of this sketch, the first and present pastor of the congregation, began the exploration of the field in the northeast part of Kensington, which was counted at that time "among the lots," in the year 1881, and in the last month of that year. Public worship was begun on the first Sabbath of January, 1882, in an old store room at Kensington avenue and Hart lane, with a tavern on each of the three other corners. This congregation arose from no church quarrel or members set apart from another congregation, or any congregation acting the part of a mother, but from pure missionary effort.

An organization was effected April 4, 1882, with 16 members, and in the year following lots corner of Somerset and Ruth streets were purchased, on which a neat stone chapel was erected, costing between three and four thousand dollars. This building in 1892, for want of room, had to be enlarged to more than double its original size, at a cost of over two thousand dollars, the addition being only temporary in the hope of a new church soon covering the ground. The church lots originally purchased on ground rent were paid for about 1890, and extra ground has been purchased on two occasions. The church property, which is entirely free of debt,

is estimated to be worth nearly twenty thousand dollars ; although not one dollar was ever received from the Board of Church Extension ; and through the offerings of our own people we have now nearly four thousand dollars secured toward a new church.

#### FALLS OF SCHUYLKILL, OR THIRTEENTH, UNITED PRESBYTERIAN CONGREGATION.

This congregation was formerly in connection with a sister denomination and was known as the Sixth Reformed Presbyterian Congregation, Falls of Schuylkill. It was received under the care for our Presbytery September 28, 1885. David Collins was for a considerable time its stated supply, it having at that period three elders, 40 members and 32 scholars in its school. On April 3, 1888, Presbytery disorganized the congregation and ordered its name to be removed from the roll.

#### THE WEST, OR FOURTEENTH, UNITED PRESBYTERIAN CONGREGATION.

This congregation was organized September 26, 1892, being largely composed of members from the Tenth Church, although in a short time many of these ceased to be members of the new congregation ; and it must therefore have attained its present healthful condition through faithful missionary work. One feature of this congregation worthy of notice and imitation is that it has never sought any aid from any board of the Church, although contributing to them all. Soon after its organization the congregation purchased a pretty stone chapel corner of 43d and Aspen streets. The first and present pastor of the congregation is Frank Getty, 1893.

#### WHARTON SQUARE, OR FIFTEENTH, UNITED PRESBYTERIAN CONGREGATION.

This congregation originated from some missionary work begun by some of the members of and under the direction of the Fourth Congregation, Philadelphia, and was known for some time as the South West Mission. By direction of Presbytery it was organized by the pastor and elders of the Fourth Church, April 13, 1894. J. P. Sharp was the first stated supply, and being afterward called as pastor, he was installed March 18, 1898. After meeting in a hall the congregation, through the advice and by the aid of the Board of Church Extension, purchased ground corner of Twenty-

third and Wharton streets, on which the present chapel was erected which fronts on Wharton Square, the location being a most desirable one.

#### FAIRHILL, OR SIXTEENTH, UNITED PRESBYTERIAN CONGREGATION.

In May, 1896, a petition came before Presbytery from thirty-one persons in the northeast part of the city, asking that they be organized into a congregation. The matter was referred to a committee, of which the clerk, James Price, was chairman. This committee reported at a subsequent meeting recommending that the prayer of the petitioners be granted; providing that their place of worship be located at least six squares from any of the churches of our denomination. Under direction of this same committee an organization was effected June 16, 1896, 32 members being received. After worshipping in a number of places, such as a hall on Fifth, above Somerset street, and a private house on Mascher street, they erected their present brick chapel corner of Front and Tioga streets. E. M. McFadden, received from the Reformed Presbyterian Church, was the first stated supply; James N. Knipe was next to serve in that position, and on April 29, 1902, he was installed as pastor.

#### DALES' MEMORIAL, OR SEVENTEENTH UNITED PRESBYTERIAN CONGREGATION.

About the year 1897 a band of young people, mostly from the Second Congregation, opened a Mission Sabbath school in the northwest part of the city, and on November 16, 1897, some 114 persons connected with it sent a request to Presbytery for the organization of a congregation. This petition was granted and on December 2, 1897, the congregation was organized at which time 36 members were received and two elders elected. Ground for the present neat stone chapel at Thirty-second and Cumberland streets was broken the same year. W. S. Nevin, now pastor of the Cohocksink Presbyterian Church, was the first stated supply; he was followed by T. B. Turnbull, who, on June 25, 1900, was installed as pastor.

#### SOUTH, OR EIGHTEENTH, UNITED PRESBYTERIAN CONGREGATION.

On April 4, 1899, the Presbytery of Philadelphia recognized approvingly the fact that the Eighth Congregation had been for some time carrying on a mission at Seventeenth and Jackson

streets. On November 22, 1899, a congregation was organized there with fifteen members, over which a provisional session was placed. After holding services in a hall and tent the congregation has erected a chapel on its ground at Seventeenth and Snyder avenue. G. M. McKnight has so far been the only stated supply, and for the better carrying on his work in the mission congregation, he was on October 16, 1899, ordained as a gospel minister.

#### WOODLAND AVENUE, OR NINETEENTH, UNITED PRESBYTERIAN CONGREGATION.

During the year 1901 William Weir, who had been received as minister from Chartiers Presbytery, began mission work, holding services in his own dwelling house, 1305 Frazier terrace, West Philadelphia. In accordance with the request of the missionary and the band laboring with him a congregation was organized there on June 5, 1902. Mr. Weir, the originator of the Mission, is still its stated supply. The congregation is now worshipping in its neat frame chapel on Woodland avenue.

#### OAK PARK, OR TWENTIETH, UNITED PRESBYTERIAN CONGREGATION.

It being found that a number of families connected with our various congregations had moved into the region of Southwest Philadelphia it was felt by the Presbytery that a mission field was there presented. So about the summer of 1903 a mission was opened, preaching services being held in a tent at Fifty-second street and Larchwood avenue. The following year the Presbytery, through special offerings, erected a frame chapel at N. W. corner of Fifty-first and Pine streets, on a lot secured through the Board of Church Extension, which is now occupied. On October 7, 1904, a congregation, to be known as the Oak Park Church, was organized with 49 members, since which large accessions have been received. Rev. George E. Raitt is the stated supply.







ROBERT T. TAYLOR





# History of the Seventh United Presbyterian Congregation, Frankford, Philadelphia, Pennsylvania

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## CHAPTER I.

From the Origin of the Mission to the Ordination of James Price, the First Pastor, 1853-56.

The historical record of a Christian congregation is more than a bare narrative of the faith and doings of a band of the lovers of truth ; it includes the dealings of their heavenly guide with them, showing how he emancipated them from sin's slavery, formed them into a united people for himself ; and led them as an organization through all the changing years of their history. The congregation whose life we propose to sketch is to-day a broad, flowing stream, yielding delights to those who sail over its bosom. But we propose to go back half a century and trace it as the slender brook over which a traveler might step. We are about to ask the vanished years of the last half of the previous century to take the witness stand and tell us what they know of the childhood of this congregation.

In 1852\* Robert McBride, an elder in the Second Associate Congregation, Philadelphia, moved his family to Frankford, Philadelphia, and in the following year his father, Thomas McBride, also in former years an elder in the same congregation, followed and located his cotton factory at Adams and Wingohocking streets. Quite a number of Mr. Thomas McBride's employees who had labored for him in his Kensington mill, followed and were employed by him in Frankford, and having been members of Second Associate Church, Philadelphia, of which Dr. Joseph T.

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\* Robert T. Taylor, editor of "Monthly Messenger," to whom we are indebted for a few early items.

Cooper was pastor, they with the above two families and a few other residents may be said to have laid the foundation of the new mission.

Frankford, through the consolidation of Philadelphia, had now become the Twenty-third ward of the city, but at the time of which we write it still retained many of the features of an ancient borough, severed from the city proper by some four miles of green fields and dusty roads, over which the traveler was carried in a two-horse stage to Second and Arch streets at the rapid transit rate of one hour, Frankford at that time being said to contain about nine thousand inhabitants.

During 1853 Associate Presbyterian public worship services began to be occasionally held in Frankford, at first in the Washington Fire Engine House, and afterward in the rented Lyceum, adjoining, on Main, below Orthodox street; and it is said that Rev. Thomas B. Hanna was the first minister of our denomination to preach in Frankford.

In 1854 the Baptist congregation of Frankford erected a new church, corner of Paul and Unity streets, and rented their building and ground, corner of Pine and Edward, afterward Church and Penn streets, the ground measuring on Church street 70 feet and on Penn 111. The Associate Presbyterian people—now a mission band—thought it a fine opportunity to secure the old building and lot, although in a short time they found it was the worst move they could have made. The property was at first rented by the mission, and in the spring of 1856 was purchased for \$1600.

At a meeting of the Associate Presbytery of Philadelphia, May 23, 1854, the following minute occurs: "A petition for supply of preaching from certain persons in Frankford was received, and the request ordered to be presented to Synod." In the report of this same Presbytery to the Associate Synod, which met at Albany, N. Y., May, 1854, there is the following statement: "Certain members of the Second Associate congregation residing in Frankford, in the city of Philadelphia, have petitioned for regular supply of preaching, and have raised for this purpose, \$133.50. They offer also to pay for the boarding of their supply."

The Synod regarded this petition favorably, appropriating from its Home Fund \$300 to the new mission for the coming year, and appointing Rev. Joseph R. Thompson, pastor of the Hickory Congregation, Washington County, Pa., to supply the pulpit for four months, beginning with June—the Presbytery of Chartiers to



REV. JOSEPH R. THOMPSON



supply his pulpit during his absence. Mr. Thompson began his labors in Frankford most probably the first Sabbath of June, 1854. After filling about half his appointment he was called away to nurse his sick brother, a licentiate, who had been preaching at Wilkinsonville, Mass., where he remained until the death of his relative, November 12, 1854. Mr. Joseph R. Thompson was an earnest, eloquent preacher, very cheerful, sociable and a favorite wherever he labored.

For the next ten months the Frankford pulpit was supplied by young licentiates of the Associate Church. Among those appointed to the Presbytery of Philadelphia by the Synod of 1854 were the following: Messrs. J. H. Andrew, A. Gordon, S. F. Farmer, D. H. Goodwillie, Gilbert Small, D. K. Duff, J. McKirahan, A. A. Rogers, J. B. Lee. A number of these we know have preached in Frankford, while others may have exchanged with their fellow licentiates to labor in other Presbyteries; and it must have been in this latter way that the writer was brought into the Philadelphia Presbytery.

We will now suppose that we have come down to the beginning of the month of February, 1855, when the writer began his labors in Frankford. The classical education of James Price was begun at Duquesne College, Pittsburg, Pa., of which the noted Dr. Robert Bruce was founder and president, and one of the members of whose faculty was that eminent classical scholar, Professor Grierson. Shortly after the suspension of this institution he entered the junior class of Franklin College, New Athens, Harrison County, Ohio, and was graduated in 1851. In the fall of the same year he entered the Theological Seminary of the Associate Presbyterian Church at Canonsburgh, Pa., and at the close of the full three years' course he was licensed to preach, October 3, 1854, by the Presbytery of Chartiers, at Washington, Pa.

Mr. Price's appointments by the Synod in 1854 were to the Presbytery of Cambridge four months, December to March; and to Albany Presbytery two months, April and May; but, as above, he likely exchanged with some brother. How small a thing sometimes changes the course of one's life. The writer began his labors in the Frankford Mission the first Sabbath of February, 1855, preaching his first sermon from John XV, 14: "Ye are my friends if ye do whatsoever I command you," in the old Baptist meeting house, corner of Penn and Church streets.

This old Baptist Church was a square stone building, say 45

feet each way, built in the year 1807. A gallery ran around the three sides and there was no vestibule. The pulpit platform was some eight or nine risers above the floor, and behind the preacher's head were two small windows which in winter gave more ventilation than was necessary, and on a summer Sabbath afternoon a superabundance of sunshine and heat. The old faded green cotton shades of the two windows were in after years through a tasty lady exchanged for buff linen ones, and Mr. Thomas McBride, in his kindness, placed warm rugs on the faded oilcloth of the pulpit floor to keep the preacher's feet from freezing.

On a windy day the speaker had often difficulty in being heard, since a score of windows on two stories set up a concert equal to that of a country orchestra. The evening audiences were cheered by light from two oil chandeliers whose leaky reservoirs were far from occasionally improving ladies' costly wraps and gentlemen's new dress suits. Two large sheet iron cylinder stoves, whose dusty pipes rose some twenty feet and then entered the gallery flues, furnished the heat, together with an occasional, but too liberal a quantity of smoke. The bases of these shining heaters rested on square wood boxes placed in the aisles and filled with sand, affording conveniences for gentlemen who used tobacco. The pews were such as were models in the days of our grandfathers, the backs being straight, as also very high, and the seats having never been introduced to a cushion.

On the south and west sides of the edifice was a graveyard, where slept generations of pious Baptists in the hope of a glorious resurrection, and the trees which shaded the tombs of these departed ones bent over the old audience room where they had worshiped. North of the church was a lawn, covered with grass, elevated in some parts eight feet above the street, which at first was without a stone wall, and whose yielding clay during a time of rain made bad walking on the unpaved sidewalks. The shingle roof of the old church may once have been rainproof, but had ceased many a day long ago to make any such claims. Some of the more aged people of the mission thought this old church and grounds quite charming, and just the place that suited present circumstances, because it reminded them of the country meeting houses of their youthful days.

And the writer is bound to say that notwithstanding the drawbacks many a happy day was spent by minister and people on the Old Baptist Hill, and the Judgment Day may show that many a



soul was born there. It was in this quaint old country-like church, and amid these surroundings that the writer, then a young licentiate with decent black suit, folding broad linen collar and black necktie preached in a trembling manner his first sermon to an audience of about forty-five persons, who gave the very closest attention. The people, now in what might be termed their own church home, and with one to lead in Sabbath services, to visit them in their homes and care for the sick and careless, began to feel both encouraged and happy.

The writer had urged in pulpit and home that the work of the Mission go forward, and that it be made a permanent one by establishing a congregation. The following petition will show that these appeals were not without effect:\*

Rev. Mr. Price:

Sir: We, the undersigned, respectfully request you to call a meeting for the purpose of organizing the Fourth Associate Presbyterian Church, at the late borough of Frankford, now the Twenty-third ward, Philadelphia. Your early compliance with the above will give us much pleasure. With respect and esteem.

March 5th, 1855.

We remain yours, etc.,

Joseph Mitchell,  
William Smiley,  
Robert McBride,  
Robert Dunlap,  
Thomas McBride,  
James Woodside,  
John Haddock,  
William Walker,  
Rachel Charlton,  
Andrew Smiley,

John Shaw,  
Robert McClintock,  
Martin Shaw,  
Wm. John McDuffy,  
Robert Chambers,  
William McClintock,  
David Twigg,  
Sarah Lackey,  
William Taylor,  
John Twigg.

To strengthen the determination of the people in their petition, Mr. Price, on the second Sabbath of March, 1855, preached a discourse based on Esther iv, 14: "And who knoweth whether thou art come to the kingdom for such a time as this." In the application the speaker made the following plea:

"I shall ask for no more striking illustration than the providence which has placed you, a number of the devoted friends of Christ, in this part of the great metropolis of the State. Nay, have you not the clearest evidence that God is saying to you every time

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\* Robert T. Taylor's Historical Sketch.

you enter these doors: 'Here will I record my name.' Why, then, in hope of promised blessing, shall you not here lay the foundation of another branch of Zion and unfurl the banner of your faith to the world?"

At the time of supplying the pulpit of the Frankford Mission, the writer, not being an ordained minister, could not have acted in organizing the congregation; but most likely, before departing for New York, he did, according to the formal request of the people, call a congregational meeting to seek from Presbytery the appointment of a minister for this purpose. Hence we find that at a meeting of the Philadelphia Presbytery, held April 10, 1855, the following action was taken: "A verbal petition was presented by certain persons in Frankford, in the northern part of this city, asking for an organization, and for the dispensation of the Lord's supper. Presbytery agreed to grant their petition; and Rev. D. W. French was appointed to dispense the supper there on the fourth Sabbath of April; to attend to the previous duties, and afterward, in connection with Rev. Dr. Cooper, to organize the congregation."

The directions of Presbytery and the wishes of the people of Frankford would appear to have been promptly complied with, because at a meeting of Presbytery, held in Baltimore, April 26, 1855 "Rev. Dr. Cooper reported that, according to appointment he had, on the 23d instant, organized a congregation of 26 members in the old district of Frankford, in the northern part of the city of Philadelphia to be called 'The Fourth Associate Congregation of Philadelphia.' " The new members entering the organization and their church connection are as follows:

From the Third Associate Congregation, Philadelphia, Rev. Thos. H. Beveridge, Pastor:

Thomas McBride, Sr.,

Agnes McBride,

Mary Ann McBride.

From the Second Associate Congregation, Philadelphia, Rev. J. T. Cooper, D. D., Pastor:

James Woodside,  
Eliza Woodside,  
Martha McBride,  
Nancy McBride,  
Thomas McBride,  
Mary Jane McBride,  
Robert McBride,  
Sarah Lackey,  
Margaret Patton,

Robert Chambers,  
Margaret Chambers,  
Fannie Twiggs,  
Mrs. Horn,  
Henry Ross,  
Louisa Morrison,  
William Walker,  
Jane Walker,  
Mrs. Smiley,

The previous church connection of the following is unknown, and they were likely received on profession of their faith :

Mr. McClintock,  
Joseph Mitchell,

Martin Shaw,  
Mrs. Shaw,

Mrs. Linn.

In the report of Presbytery of Philadelphia to the Associate Synod, which met at Xenia, Ohio, May 23, 1855, we find the following: "The prospects of the mission station in the old district of Frankford are quite encouraging. We will need for the Fourth Congregation of Philadelphia the same amount usually given the second year, \$250." In the minutes of the same Synod, paper No. 21 is recorded thus: "A petition from the Fourth Congregation of Philadelphia praying that Mr. Price may be appointed to supply them for one year. Referred to the Board of Home Missions." The Synod granted both these requests appropriating to the Frankford Congregation \$250, and appointing Mr. Price to fill the pulpit for one year.

The person thus assigned to the Fourth Congregation was fulfilling an appointment in the Albany Presbytery, at Wilkinsons-ville, Mass., when he received a letter from Mr. Robert McBride, asking him to come to Frankford second Sabbath of June. Mr. Price immediately started for Philadelphia, beginning his labor in the Fourth Church the third Sabbath of June, 1855, and preaching in the forenoon from Psalm lxxi, 9, "Cast me not off, etc." On the following Sabbath the young and inexperienced licentiate undertook the difficult task of expounding in the Sabbath morning service the Book of Acts, but which, through absence, collecting for the old church building during the years 1856 and 1857, and for the new one from the beginning of 1863, was frequently interrupted; and was not finished until the last Sabbath of July, 1865, thus covering a period of over ten years.

At a meeting of the Presbytery of Philadelphia, Friday, August 17, 1855, the minutes have this reference to the preacher in the Frankford Church: "A call on Mr. James Price, a probationer under our care, was laid on the table, from the congregation of Johnstown, N. Y." Mr. Price requested until the meeting of Synod to give his decision.

The following minute of the Session of the Fourth Church is the first session record of the congregation: "March 21, 1856—

After sermon this evening by Rev. Francis Church, Mr. Robert Chambers was ordained to the office of ruling elder in this congregation; Mr. Robert McBride was also installed at the same time in the same office. Mr. Thomas McBride had also been chosen, but declined to serve."

Now that the organization of the congregation had been completed by the election and installation of a bench of elders, the people began to think of still further perfecting their organization by procuring a fixed pastor. Hence, at a meeting of the Presbytery, held in the Second Church, May 16, 1856, the minutes state: "Papers being called for, a petition was presented from the Fourth Congregation of Philadelphia, asking for a moderation. The petition was granted, and Mr. Church was appointed to preach there this evening and moderate in a call."

According to appointment, Mr. Church preached in the Fourth Church Friday evening, May 16, 1856, and presided in the selection of a minister. Mr. Taylor, in his sketch, says: "Two names were mentioned as suitable persons to whom to extend the call, viz.: James Price and Gilbert Small, but Mr. Price receiving the larger number of votes was declared elected, the election afterward being made unanimous by the congregation."

The call is dated May 16, 1856, and is signed by the under-mentioned names:

Robert McBride,	Agnes McBride,
James Woodside,	Robert Chambers,
Mary Ann Graham,	Martin Shaw,
Eliza Woodside,	Elizabeth Shaw,
Mary Chambers,	Louisa Morrison,
Margaret Chambers,	Sarah Morrison,
Thomas McBride, Sr.,	Mary Wood,
Mary J. McBride,	Josephine Wood,
Nancy McBride,	Sarah Lackey,
Martha McBride,	William Walker,
Thomas McBride,	Matilda Walker,
Agnes McBride, Sr.,	Jane Walker,
Mary A. McBride,	Jane Shuttleworth,
	Margaret Patton,

The undersigned adherents of the congregation hereby subscribe to the aforesaid call:

W. Taylor,  
Jane Taylor,  
Joseph McBride,  
Elizabeth McBride,  
Robert Chambers, Jr.,  
Anna Smith,  
Richard H. Lackey,  
Catherine Crawford,

Robert Dunlap,  
Letitia Galbraith,  
Ann Jane Smiley,  
Mary Wood,  
Williaf McClintock,  
Robert McClintock,  
Rachel Charlton,  
Margaret F. Ross.

The report of the Presbytery of Philadelphia to the Associate Synod, which met in Allegheny City, Pa., May 21, 1856, makes the following statement touching the Frankford Church, Philadelphia: "The Fourth Congregation, our latest enterprise, has enjoyed the constant labors of Mr. James Price during the year, and has, under the circumstances, met with encouraging success, although the severity of the winter and the unfavorable location of the building in which they worship have operated to their disadvantage. They have purchased the house and lot which they have been occupying, and they expect by an expenditure of some \$1500 to repair the house and grounds in such a manner as to make them very desirable.

"They have made out a call for Mr. Price, which has been sustained, and is herewith transmitted to Synod for presentation. The amount which, according to the rules of the Board, would be appropriated to them for the ensuing year is \$200. But, as they have now undertaken to support a pastor and have purchased a house and lot which will cost them over \$3000, and as they are few and generally poor; and as it is very important that this enterprise should be well sustained during the coming year, we ask that they receive \$300. We do this with more freedom, as we believe no congregation in our church, in proportion to its size and strength, has contributed more than they to the funds of the Synod."

On Saturday, May 24, 1856, the Associate Synod, then in session in Allegheny, Pa., presented to James Price competing calls from the Fourth Congregation, Philadelphia, and the congregation of Johnstown, N. Y. The call of the Fourth Church, Philadelphia, was accepted.

A special meeting of the Presbytery of Philadelphia was held in the First Church, July 29, 1856, and the court proceeded to hear the trials of Mr. Price. Having passed through the usual examination with entire satisfaction, and all his trials being approved, it



was resolved to meet in the Fourth Church, Philadelphia, on Thursday, September 4, 1856, for his ordination and installation, Rev. Francis Church to preach the sermon; Dr. J. T. Cooper to give the charge to the pastor; and Rev. Chauncey Webster the charge to the people; Rev. Thomas H. Beveridge to serve in the room of any one of these persons who may fail to fulfill his appointment.

The following minute of the Associate Presbytery is worthy to be inserted in its entirety:

Fourth Associate Church, Frankford, Philada.

"September 4, 1856.

"Presbytery met according to appointment and was opened with prayer by Dr. Cooper, Moderator. Members present Revs. Dr. Cooper and Messrs. Church, Webster and Beveridge, ministers, and Robert McBride and William Anderson, ruling elders.

"The object of the meeting being the ordination and installation of Mr. James Price, Mr. Beveridge was appointed to read the edict to the congregation. This being done and no objections being made, the Presbytery (previously constituted in the gallery) repaired to the body of the church and proceeded in the usual manner to ordain Mr. James Price to the office of the holy ministry, and to install him as pastor of the Fourth Congregation of Philadelphia. The sermon was preached by Rev. Francis Church; the questions were proposed by Mr. Beveridge; the ordaining prayer was offered and the charge to the pastor delivered by Dr. Cooper, and the charge to the people by Mr. Webster.

"The name of Rev. James Price was then, on motion, added to the roll of Presbytery.

"Adjourned. Closed with prayer by the Moderator.

"Thomas H. Beveridge, P. C."

The writer has a distinct recollection of an unusual auditor once entering the church during service, and of the difficulty which some member encountered in inducing him to seek more suitable quarters; but he had forgotten to connect it with the ordination.\*

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\*"An amusing incident connected with this installation might not be out of place. As the weather was warm the doors were left open, and a goat coming along, apparently thinking his services might be needed (mistaking the installation for one in a secret society), walked in and went up-stairs to the gallery which ran across the end of the church, and, placing his forefeet on the railing, in a voice peculiar to the goat tribe, offered his services. Mr. Thomas McBride had difficulty to induce the animal to leave."—R. T. Taylor's Sketch. We are sorry that this anecdote closes Mr. Taylor's short history.



JAMES PRICE, 1856





In 1856 the Synod's statistical tables give the Fourth Church the following notice: Families, 19; members, 30; baptisms, 5; increase, 8; decrease, 4; mission offering, \$44.40, the largest average offering in the Presbytery with one exception. The report of the congregation's treasurer, R. H. Lackey, from October, 1, 1855, to December 31, 1856, is as follows: Receipts—Pew rents, \$264.25; collections, \$94.27; total, \$358.52. Expenditures—Balance due treasurer, \$11.16; paid sexton, \$49.00; sundries, \$31.80; rent, \$106.08; pastor, \$130.00; repairing stoves, \$7.00; balance in hand, \$23.48. Total, \$358.52.



## CHAPTER II.

From the Settlement of the First Pastor to the Union of 1858.  
1856-1858.

It has already been intimated that both the old church building and grounds were in a very dilapidated condition; the former needed repairs and the latter demanded that the street walk be curbed and paved, and that the yielding banks of the lot have a high, strong stone wall. During the year 1856 these repairs and improvements were made at an expense of \$926.79. There were, however, additional charges for conveyancing, furnishing and repairing the audience room, amounting to some \$161, making the total cost of the property \$2695.79.

Ten families of the little congregation subscribed \$956 in amounts from \$500 to \$5; there being, however, only one \$500 subscription. Nine members, through their efforts, collected \$345.55, and in monthly offerings \$45.32 was secured; and the pastor, through visits to congregations of Philadelphia Presbytery and by collecting tours in surrounding States, gathered and paid into the building fund during the fall of 1856 and the spring of 1857 the sum of \$1090.05, making a total amount of money from these various sources of \$2436.92. When Mr. Robert McBride, treasurer of the building fund, moved to Pittsburg, April, 1858, the fund was indebted to him \$97.87, but in 1860 the congregation paid this debt, giving him \$100.

We might stop here for a few moments to inquire how and where did the pastor secure this almost \$1100, which he paid into the building fund. Immediately after accepting the call of the congregation in May, 1856, he must have begun the difficult business of collecting for the building, since his account book shows that on August 26, 1856, he paid to R. McBride, treasurer, \$60, and from that time until the spring of 1857 various amounts from \$20 to over \$200 at a time. He canvassed the Associate congregations of Philadelphia, as also those of Baltimore, Oxford and Octoraro; going from door to door, and accepting what the people were willing to give.

He spent November and December, 1856, in canvassing the congregations of Albany and Cambridge Presbyteries, and it was during the winter tour that he made the acquaintance of a Cambridge Valley charmer, whom, fifteen years later, he married. In March, 1857, the pastor started on a collecting journey West, spending two months in and around Pittsburg. The plan usually adopted was, if agreeable, to preach in the congregation on Sabbath, make an appeal, and then during the week visit families in their homes, or business men at their offices; in most cases to be treated kindly, occasionally otherwise. If any reader thinks the work easy, let him give it a trial. The full receipts and expenditures in connection with the old building and grounds will be found in Appendix 1.

About this time—the year 1857, a scheme was agitated to remodel the old church building just purchased; by raising the walls some nine feet, making it two stories high, with audience room above, lecture and other rooms in the basement, together with a vestibule and two square towers in front, and the project had been so far carried out as to have Joseph Singerly, Esq., president of the 4th and 8th Sts. Passenger Railway, and father of the late William M. Singerly, proprietor and publisher of “The Philadelphia Record,” draw plans, and even prominent Frankford mechanics had furnished estimates of the cost. The following letter from Robert McBride, addressed to the writer, who was then in the region of Pittsburg, Pa., collecting for the building fund, will throw light on this proposed architectural improvement:

“Frankford, March 18, 1857.

“Rev. J. Price, Dear Friend:—

“I have delayed writing until now, in hope of being able to get Mr. Peters’ estimate, but have not succeeded as yet, and as he is very busily engaged just now, it seems very uncertain whether I can get it before next week. He is very anxious that he and McCartney should do the work, and thinks that they can do it a little cheaper than any other parties. Mr. Taylor informs me that by making those alterations that we spoke of and leaving out those windows in the towers, and not finishing the basement will make a difference in cost of probably \$250, and moreover that the mason in making his estimate calculated for raising the walls nine feet instead of seven, as we had agreed on, which will reduce his estimate about one hundred and fifty dollars, which would reduce the whole amount about \$400. If I correctly understand it the following is a statement of Taylor and Foulkrod’s estimate: Mason work, \$1900; carpenters, \$1250; painting, glazing, etc., \$250.



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total, \$3400, from which deduct \$400, leaving to raise \$3000, which, I suppose, is about as low as we can get it cut down, to preserve anything like the present plan—rather a frightful sum. I fear we shall have to abandon the present design for something that will not cost so much. Truly yours,

“Robert McBride.”

In all likelihood this architectural change was not further pursued, because of the unfavorable character of the location. In the spring of 1857 the pastor closed his collecting journeys to outside Presbyteries until about the same time in the year 1863, when he entered on the great work of scouring the country to secure means for the erection of a new church in a more choice location.

In order that the Philadelphia pastors of our denomination might be free to assist each other at Communion (there being at that time the universal custom of serving tables each with a special address), the four Associate congregations had arranged their sacraments the first Sabbath of the month, so as not to conflict, those of the Fourth Church being March, July, November.

The early dispensations of the Lord's Supper in the Frankford Church were as follows: “The first was on April 23, 1855, in connection with the organization of the congregation; the second occurred March 23, 1856, at which by appointment Rev. Francis Church presided, and it was in connection with the installation of the two first elders. The third Communion was observed September 7, 1856, immediately after the ordination and installation of James Price, the first pastor, and was by him dispensed.

The first marriage in connection with the congregation, at which the pastor officiated took place on September 29, 1856, between John Haworth and Miss Sallie A. Morrison, the witnesses being Robert McBride and Dr. E. F. Leake, and the second was that between Robert McBride and Miss Louisa Morrison, July 27, 1857. The first infant baptism was that of William McKnight, son of William and Jane Taylor, on October 26, 1856. The first funeral service was that at the burial of two children of Martin Shaw.

The pastor had made his home, from entering on his work in Frankford, at the house of Mr. Robert McBride, on Paul street; the latter having in 1857 moved to Sellers street, Mr. Price, on August 1, 1857, changed his lodgings to the home of Mr. Thomas McBride, Sr., on Adams street, Frankford.

It might have been stated that in connection with a Poor Fund a Dorcas Society was founded November 1, 1857, which

between that and the March following collected \$30 and distributed 150 pieces of clothing.

The year 1857 has been known in history as one of the panic years. Finance, business, manufacturing interests, and, indeed, all departments of work, were greatly deranged. The year was a distressingly dark and discouraging one for the Frankford Mission Church; truly for a time it looked as though the congregation would be broken up. The families of the Messrs. Woodside, Walkers and some of the McBrides had gone to Iowa as early as September, 1856. The business distress caused Mr. Thomas McBride to close his factory and Mr. Robert McBride his dyeing establishment, and as in the factory of the former many of the members of the congregation were employed, the removals were necessarily numerous and alarming. In April, 1858, Robert McBride and William Taylor moved their families and connections to Pittsburg, Pa., and on September 16 of that year, Mr. Thomas McBride, Sr., and his family, went as far West as Davenport, Iowa. And to these must be added such families as Haddock, Morrison, Haworth, Smiley and others, who also removed to the West. When all these had left us we not only felt as though the choicest and most valuable part of the congregation had gone, but wondered almost whether any were going to remain.

So much did the troubles of this year occupy the public mind and so varied were the causes to which they were attributed and the means proposed for their removal that the pastor of the Fourth Church deemed it his duty to endeavor to improve the occasion by instruction from the pulpit. On Sabbath day, October 21, 1857, he delivered a discourse in the church from these words: "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalms cxvii, 43. At the request of persons in the congregation, this sermon was published in the Westminster Herald, whose office was at New Wilmington, Pa. As a matter of interest a skeleton of the discourse is here given:

"The circumstances under which we are now placed cannot but make us think, as it is their peculiarity to first make us feel. But what are these providences which now address us in such imperative tones? What terrible disaster is that with which we are now visited? Has the volcano, fire, wind, pestilence or war brought desolation? No, thanks to the Almighty, we are free from all these. We shall endeavor to:

"I. Point out some of the probable causes of our present difficulties.

"National judgments may frequently be traced to national sins, and we ought not to forget the gigantic system of oppression, however seemingly remote from our present troubles, which has been legalized by the unrighteous decrees of civil enactment, and which finally grasps the polished shield of the Gospel to hide its enormities and repel its enemies; nor ought we to overlook that organized scheme of infidelity which, devoid of the talent and brilliancy of the past century, would sweep away from us the light of religion and even rob the moral heavens of their great luminary. It would seem to me that EXTRAVAGANCE lies at the basis of our present distress, and that manifesting itself in three ways, opinion, expenditures and speculation. We here notice :

II. Some of the errors into which we are liable to fall at such a time :

"1. To attribute such judgments as the present entirely to natural causes.

"2. Trusting entirely to human instrumentality for relief.

"3. Immoderate censure of any one class of our fellow men as involving in these difficulties.

III. Some of the lessons to be learned in our present crisis :

"1. That God is supreme in the affairs of the universe.

"2. Humility.

"3. The necessity that religion should pervade the masses of the people.

Let us remember the sentiment of a great English statesman, Edmund Burk, that religion is the basis of all civil society, and the source of all good; and may we not add that he is the best citizen and the truest Christian who shows his loyalty to his ruler by his love to his God.

The fifty-sixth meeting of the Associate Synod of North America and the last but one previous to the union, was held in the First Associate Church, Philadelphia, May 20, 1857. Meals were served in the church, and one day it entered the heart of the well-known printer, William S. Young, to give an extra treat at lunch. Having procured a large number of pies at a neighboring store, the donor put them in a large clothes basket, placed it on his shoulder and started for the Synod; but unfortunately the fluid contents of the pies, leaving the appointed bounds of its crust, distilled upon his shirt collar and shoulders, causing his

garments to be in a sorry condition when he reached the church.

The Fourth Associate, or Frankford, Church was represented in the Synod by the pastor and Mr. Robert McBride as elder, and the congregation had sent with the former \$39 as its share of the lunch expenses. This meeting of the Synod was a most important and stirring one; the union with the Associate Reformed Church being long and earnestly discussed. The matter of an exchange of pulpits with the brethren of that denomination (in which our Philadelphia Presbytery had indulged in the past year), having in a report of a certain minority opposing it, been brought up. Mr. Price, the Frankford pastor, made the following sophomore little speech, which he afterwards thought he ought not to have delivered before so many older and wiser ministers. It was, however published in one of the Philadelphia journals of that day, and we give it here.

"Mr. Moderator, I am not unaware that it is the part of the younger members of this Synod to sit with all patience and listen to those who by their experience, as well as their years, are fitted to guide its councils and deliberations; but, sir, there are times when duty demands that they should not be silent. The present I deem to be such a time. I have the honor to belong to the Presbytery whose resolution called forth the present report, and of that resolution I am proud. It is unhappy for the Presbytery and the minority of this committee that they have neglected to point out the principle of the Associate Church which we have violated. It is unfortunate for them that they have failed to remind us of the passage of Scripture upon which we have trampled when we invite the brethren with whom we are negotiating for union to proclaim the everlasting gospel. I love the Associate Church, but I also love those who stand so near to us in the faith and practice of our holy religion. I love to tread upon the dust of the immortal Erskines whether I find it crumbling in the graves of Scotland, or glowing on the pages of the history of the "Secession;" but I can also take my brother of the Associate Reformed Church by the hand and invite him to my pulpit. If the report of the minority of this committee is adopted, we have truly reason to fear the consequences."

God always takes care of His own cause, and if a congregation becomes discouraged through loss of some of its members He furnishes others to take their places. We almost feared in the years 1857 and 1858 that our beloved church in Frankford



DANIEL MURPHY





would be broken up through its leading and ablest families going West; but the Head of the Church taught the little band to go forward; and in the spring of the year 1858 He strengthened our hands by sending us two of the choicest families in the Associate Church, those of Daniel Murphy and his widowed daughter, Mrs. Margaretta Murphy Cooper, the two families making their home together. Mr. Murphy had been an elder in the First and Second Associate Churches, Philadelphia, as also assistant treasurer of the Associate Synod; and Mrs. Cooper had been a noted worker in the Third Associate, afterward the Sixth United Presbyterian congregation. On the second Sabbath of May, 1858, the writer was invited to assist Rev. Hugh Henry Blair, pastor of Charles Street Associate Church, New York City, at his Communion. This was one of the largest congregations in the Associate Church, numbering at one time nearly a thousand members; and from this time till Mr. Blair's death, in 1877, he was often called upon to minister in that congregation on such occasions.

During July of this year, as a third Sabbath evening service, the writer preached once in each of the Washington and Decatur fire engine houses, of Frankford. On April 15, by invitation of Dr. Thomas Murphy, he for the first time occupied the pulpit and conducted the service of the Frankford Presbyterian congregation. Their building was a small, yellow-plastered one, being only one story, and occupied the same site as their present one. His first proclaiming the Gospel in the Baptist Church of Frankford was, by invitation of the new pastor, Rev. Isaac Gray, on the third Sabbath of November, 1858.

The most important and delightful event of this year 1858 was the union between the Associate and Associate Reformed Churches of this country, and which we cannot but feel came in answer to the prayers, and as a fruit of the efforts of nearly a score of years. The Union took place in the City Hall, Pittsburg, a building which in this year (1905) is still standing. The pastor of the Frankford Church attended the Associate Synod that year, which met in the First Associate Church, Pittsburg, whose building was on Seventh, near Smithfield street, and he had the honor and pleasure of taking part in the memorable exercises of the union, which took place on Wednesday, May 26, 1858. From this time the Frankford congregation was termed the Seventh United Presbyterian, instead of the Fourth Associate.

Now that the name of the congregation could be permanently

fixed, it was resolved that it should be incorporated, and so, on July 26, 1858, application was made to the Court of Common Pleas of Philadelphia for a charter, which was granted December 6, 1858, a copy of which will be found in the Appendix.



THOMAS MCBRIDE



### CHAPTER III.

From the Union of 1858 to the Sale of the Old Church, 1858-1863.

Thomas McBride, Sr., having in the middle of September, 1858, moved to the West, Mr. Price, the pastor, changed his lodgings to the house of Daniel Murphy, 4428 Frankford avenue, where he found a delightful home for nearly fourteen years or until after his marriage, when he established a home of his own.

In 1859, to make amends for the unfavorable location of the church, the pastor for nearly three months held a series of Sabbath evening services in Wright's Institute, Frankford. This was sometimes a third sermon service, although on some occasions there was a congregational prayer meeting in the afternoon. The audiences in the church numbered fifty to sixty in 1859, with 120 in the Institute; and the attention in both places was excellent. It is believed that, among others, Miss Hoagland, afterwards a noted member and worker in the church, was secured through these Institute efforts.

About this period an attempt was made to secure an addition to the eldership, and so on Wednesday evening, February 16, 1859, a suitable sermon was preached, after which Mr. Alexander Lackey was chosen, but he afterwards declined to serve.

Prayer meetings on two consecutive Thursday evenings were held in the Decatur Fire Engine House, on Church street, but we did not succeed in having any firemen attend.

The record shows that during 1859 there was a Mission Committee in our congregation, consisting of the following members: Daniel Murphy, Robert Chambers, James Leshner, Alexander and Richard H. Lackey, Robert Chambers, Jr., Mary Cooper, Mary Chambers, Mary and Josephine Wood, Teresa Buckhister, Letitia Galbraith, Ann Jane Lackey. Just what was the precise work of his Committee the writer is unable to state, but it was likely to gather people into the church, and perhaps to draw out liberal offerings for missions.

Even as early as this year the pastor and some of the more earnest workers felt that a new church was needed, with perhaps

a change of location; but the older people of the congregation thought such a movement altogether unnecessary. At a meeting of the trustees, however, on Friday evening, March 11, 1859, after public worship, preparatory to the Communion, it was resolved to open books for subscriptions, to repair the old church or build a new one.

The support promised to the pastor when he was settled over the congregation was \$600, but on February 8, 1859, he wrote to the treasurer, Alexander Lackey, that he would for a time throw off \$100 a year, so as to facilitate subscriptions for a new building, owing to the money pressure of the times, and, large numbers of the best supporters of the congregation removing to the West, it required strenuous exertions to even secure the reduced amount.

The ladies of the congregation, led by Mrs. Margaretta M. Cooper, about the fall of the year 1858 organized a Mite Society, which for years did most effective work in meeting church incidental expenses, repairs, delinquent pastor's support and the like. And sometimes, as was the case this same year, the Lord raised up a generous friend, like the following, who donated as much at one time as the Mite Society could secure in a year: John Clendenning, Esq., a manufacturer at Unity and Leiper streets, Frankford, sent to the pastor his check for \$50 on September 17, 1859, which was handed to Alexander Lackey, treasurer of the congregation.

A ministers' and elders' United Presbyterian Association of Philadelphia was in existence at this time, which held its meetings every Monday evening in the different congregations; and these were held in turn in the Frankford Church. The writer spent a delightful vacation of two weeks in August of this year at the Delaware House, Cape May, of which Mr. McCrea, an elder in the Presbyterian Church of that place, was proprietor. It was likely through him that the Frankford pastor came to preach in the Cape May Presbyterian Church at that time. Mr. Price's companion and room-mate at the shore was that eloquent young Irishman, Rev. Joseph Nesbit, who as a pulpit orator delighted our Philadelphia people.

Our Frankford Sabbath School, although at this time not large, was active and interesting, notwithstanding its cramped and unsuitable accommodations, which was the gallery of the old church. During the year a letter was read to the school from

one of our missionaries in India, and on May 6, 1859, an exhibition of the school was given in Odd Fellows' Hall, Frankford, the tickets being 15 cents for adults, and 10 cents for children. The exhibition was the repetition of one given a few evenings previously in Dr. Cooper's Church, with the addition of such performers from among our Frankford Church young people as Charles Lloyd, Sarah and Ellen Hardman, Julia Stroup, Augusta Buckhister, Rachel Hardman, Robert Pilkington, Lizzie Knowles, Mary Cooper, Mary Heyberger, Annie Lackey. These were familiar names in our Sabbath school at that time, and if the eye of any of them now, at the distance of over forty years, should glance at these pages, they might be amused at the themes through which they then sought to entertain.

Charles Lloyd, a clean, neat, sweet-faced boy, gave the opening address; Sarah Hardman and friends selected "Homes of Earth;" Rachel Hardman had "The Butterfly," and likely at the close of her piece gave liberty to a living one, which showed how it could use its wings; Robert Pilkington bid the audience "Good Night" in the midst of the exercises; Lizzie Knowles reveled among the "Stars and Flowers;" while Mademoiselles Cooper Heyberger and Lackey charmed us with "Dearest Spot on Earth." The exhibition must have been an extended one, for the programme, a copy of which is in the Souvenir, contains fifty pieces, and the individual talent seems to be almost as numerous.

As shown by an extract from the minutes of the annual meeting of the congregation, January 2, 1860, the following resolution, doubtless favored by the pastor, was adopted: "Resolved, that a committee be appointed to look out a suitable location for building a church: James Price, the pastor; Robert Chambers, Sr., and David Scott were appointed on the committee." The pastor this year, in addition to preaching for his brother ministers in Philadelphia, was invited to visit Rev. Joseph Nesbit, at Lock Haven, Pa., where he preached in the Presbyterian Church for his friend. He also served the Mill Hall congregation, of the same denomination, for one Sabbath. In the latter congregation he was urged to accept a call, which the elders promised would be made for him, and which he declined.

Mrs. Elizabeth Bell, a woman of strong mind, but who had been severely tried, told the pastor that after hearing his sermon

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\*A scrap book collection of letters, autographs, circulars, tickets, etc.



on Genesis xii, 1-4, preached in the church the third Sabbath of December, 1859, she determined to seek Christ; and the record shows that she was received as a communicant April, 1860.

Rev. James Fitzpatrick, of the United Presbyterian Presbytery of Ireland, visited our congregation this year, preaching and lecturing for us a number of times with great acceptance. His visit to this country was to collect money to aid a small congregation in his native land, and on Sabbath, September 16, 1860, our collection for him amounted to \$20.68.

A course of six lectures was delivered in the church for the benefit of the congregation during November and December of this year, the charge for course tickets being fifty cents, and ten cents for a single lecture. Among the lecturers were Rev. J. B. Dales, whose subject was "The Bible in Modern Times;" Rev. George C. Arnold, who discoursed on "The Scotch Irish in America;" Rev. James Fitzpatrick, his theme being "Ireland—Its Lights and Shadows." Joseph Mitchell, having been elected an elder in the congregation, was ordained and installed on September 30, 1860.

That accomplished and pious young minister, Rev. Thomas Hanna Beveridge, pastor of the Sixth U. P. Church, Philadelphia, having died suddenly in August, 1860, the Presbytery of Philadelphia, at its meeting in Octoraro, October 23, 1860, elected James Price to fill his place as stated clerk of Presbytery, an office which, with a few exceptions, he has filled up to the present time.

The United Presbyterian Ministers' and Elders' Association met on Monday evening, December 3, 1860, in the Frankford Church, the theme discussed being "The Duty of the Church to Those Without." During the fall of the year 1860 the running of the horse cars on Sabbath through the streets of Philadelphia was opposed by the Evangelical Churches and religious people of the city. The contest was a very earnest one, and the pastors endeavored to faithfully warn their people against the evil. The Frankford United Presbyterian pulpit having testified against this Sabbath violation in a sermon, the same day it called forth the following letter\* and substantial enclosure from a hearer, who had on former occasions proved himself a friend of the pastor and congregation, although an occasional sabbath car rider:

"Rev. James Price.

"Dear Sir:—I enclose through you to the little church on the Hill a check for \$25 to help to meet expenses. It felt very cold

this morning. You may want some coal. The church is indebted to you for this contribution, for I think that if you had not voted against the cars running on the Sabbath I would not have given it. I like to see them run on Sunday when I want to go to the city; but I like better to see a minister of the Gospel act up to what he professes.

“Yours truly and respectfully,

“Sept. 30, 1860.

“JOHN CLENDENNING.”

The year 1861 was not only a trying one for our beloved country, but also for its churches; because it was the dawning period of the great American Rebellion, and Frankford, the hitherto quiet suburb of the city, began to be the scene of military parades, with martial music often desecrating the Lord's day, and thinning our Sabbath audiences.

Mr. Joseph Mitchell's resignation as an elder in the congregation was this year offered and accepted.

For some time the matter of selling the old church property, selecting another location and erecting a new church had been under discussion; but touching these propositions there was not harmony among the members of our congregation. On these accounts the pastor at the meeting of Presbytery in the Fourth U. P. Church, April 30, 1861, offered his resignation, in a paper in which he states that he believes the prosperity of the congregation demands a more comfortable church building, if not a change of location; but that an attempt to secure these might divide the congregation, and for these reasons he has thought for two years of making a change. The resignation, according to custom, was laid on the table, and the clerk of the Presbytery instructed to notify the Seventh Congregation to appear by authorized commissioners before Presbytery at its meeting in the Ninth Church, on the second Tuesday of June, 1861, and show cause, if any there be, why the pastor's request to be released should not be granted.

At the meeting of Presbytery in the Ninth Church, June 11, the matter of the resignation was taken up, when a paper from the Seventh Congregation was presented, strongly urging that the resignation be not accepted, and that the pastor be urged to remain. Messrs. W. W. Stratton and Robert S. Browning also appeared before Presbytery as authorized commissioners from the congregation, and by invitation addressed the court, “earnestly

requesting that if possible Mr. Price should continue in his present relation to said church."

After hearing all the parties, it was resolved by Presbytery that Mr. Price be advised to withdraw his resignation, which in deference to Presbytery's wisdom and counsel he did.

During the time that Mr. Price's resignation lay on Presbytery's table, solicitations were presented to him to go to certain other fields of labor, among which was an urgent letter from Rev. Robert Armstrong, then pastor of the U. P. congregation of Newburgh, N. Y., wishing to know if he "would have any objection to coming to this (New York) Presbytery if an inviting field of usefulness should present itself." The advice of the Presbytery of Philadelphia was allowed to settle the matter, as well as the repeated offer of a call to Mill Hall, Pa.

During the year 1861 the President's call for volunteers for the American army was responded to by the formation of a company of the young men of Frankford, among whom it is believed were some persons connected with the Seventh Church. The company before its departure to the seat of war accepted an invitation to worship with our congregation. Our old Baptist Church was filled to overflowing that evening, the captain of the company, Mr. Ritman Joshua Garsed, an officer, and many well-known young men of Frankford being present, on which occasion the pastor preached a suitable sermon.

The United Presbyterian, of Presbytery of Philadelphia, held its regular meeting in the Frankford Church September 29, 1862, and was opened with a sermon by Dr. Dales, his theme being "Money in Its Relation to the Evangelization of the World." (Zach. viii, 11.)

A large amount of business was transacted at this meeting, covering seventeen pages of Presbytery's minutes, the Frankford congregation being presbyterially visited, and its session minutes approved.

On February 11, 1862, the pastor, to reach some people outside the congregation, arranged for a public tea meeting for all the parents who sent their children to our Sabbath school, and all persons whom he had visited who did not attend public worship. A small invitatoim card printed in script was sent to each, and read as follows:

"Pastor's Tea Meeting. The pastor of the Frankford United



MRS. M. M. COOPER



Presbyterian Church respectfully invites you to tea in the church, Tuesday evening, February 11, 1862."

There were devotional exercises, addresses and refreshments. The meeting was largely attended, and it is believed the results were good. Some of the mothers present in dandling their babies over the edge of the old church gallery made an exhibition of living statuary, and one of the lady attendants of that evening never thought of the tea meeting without laughing over the picturesque display.

The matter of either repairing the old church, which from the time of its purchase had been considered, or a change of location and the erection of a new building, which in later times had also been discussed, now began to take definite shape. An abstract from the minutes of the Presbytery of Philadelphia, which met in the Sixth United Presbyterian Church, December 29, 1862, will explain itself. It is as follows: "Heard Rev. James Price make some statements in relation to the condition of the Seventh Church, whereupon the following was adopted: Whereas, Presbytery have heard from the Rev. James Price statements relative to repairing the church building in Frankford, and whereas Presbytery are not fully satisfied as to the propriety of repairing said church building, therefore,

"Resolved, That a committee of five be appointed to proceed to Frankford to examine the field there, and the church building, and to consult with and advise the members of the congregation as to what is best to be done in the circumstances; and that the committee, if they and the congregation should decide that the church building should be repaired, be directed to prepare and publish a paper, recommending the brethren in Frankford to the sympathy and aid of the several congregations in the Presbytery. The Moderator announced the following as the committee, Rev. Messrs. Andrew and Church, with Elders Stinson, Skelton and Huey."

This committee felt it had power, after examining the field, the church property, and consulting with the officers and members of the congregation as to what was best to be done under the circumstances, to recommend either the repair of the old building or a change of location and the erection of a new one. After careful examination and thought the latter course was recommended. The committee reported in January, 1863, and



their report in substance will be found in this history in its proper place under that year.

In our Frankford congregation, so recently organized and feeble, there were very few young men to go as soldiers to the seat of war, although the members of the congregation, male and female, young and old, were most patriotic. The writer, who has to depend largely on his memory in this matter, calls up the following, and there may have been others who went out in defence of their country: Messrs. William Taylor, M. D.; Alexander Galbraith, James M. Latimer, Thomas Haddock McBride, Chesney McBride and John Outon. The writer happens to have in his possession a letter from the above Thomas Haddock McBride, showing that he and his younger brother were connected with the famous One Hundredth Regiment Pennsylvania Volunteers, better known as the Roundhead Regiment, Colonel Leasure commanding, and of which the late pious and excellent Rev. R. Audley Brown, D. D., was chaplain, who died only a short time ago. Enclosed in this letter was a small war news journal, four pages note paper size, entitled "The Camp Kettle,"\* The letter of young Mr. McBride, who was a son of the late Robert McBride, an elder in the congregation, and one of our Sabbath school boys, is such a precious relic, and so interesting on many accounts that we have no hesitation in giving it here in full.

"Camp of the 100th (Roundhead) Regiment, P. V.,

"Beaufort, S. C., February 17, 1862.

"Rev. James Price.

"Dear Sir:—The last time I recollect having seen you was one evening last summer as I was passing the Rev. Mr. Arnold's house, on Lombard street. At that time I mentioned my intention of joining the army, which I did, and now having been away from the city of Philadelphia since August 28th last, in the service of 'Uncle Sam,' I thought that you might be pleased to hear how I was getting along. I belong to the One Hundredth Pennsylvania Regiment, better known as the 'Roundheads,' Colonel Daniel Leasure (of Lawrence County) commanding. The name Roundheads was given us by Simon Cameron, late Secretary of War, more principally on account of the descent of many of its members and the commemoration of the Roundheads of Oliver Cromwell. Since we have been in the service we have gained an enviable reputation. The most noticeable feature in our regi-

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\*Original in Souvenir.



ment is morality. I have but very seldom heard a profane word used in the lines of our camp, and I do not believe that in the six months we have been in the service a dozen men have been imprisoned in the guard house, and scarcely a night passes but what prayer meetings are held in the camp ground. Since we have come to Beaufort we hold divine service in the Episcopal Church of this place every Sabbath. The church itself for beauty, external and internal, is excelled by very few churches in Philadelphia. Our chaplain is the Rev. R. Audley Browne, of Newcastle, Lawrence County, Pa., a United Presbyterian. No doubt you know him. It is a grand sight to see the regiment marching down the deserted streets of Beaufort, with gleaming muskets every Sabbath morning to church, no doubt dedicated by an excruciatingly select people for a place wherein to listen to fashionable sermons. Little did the aristocratic South Carolinians think that Union sermons would be preached here. We were paid off last Tuesday, and the paymaster used the house of that arch traitor, R. Barnwell Rhett, as his office for our payment.

We were engaged in the battle of Port Royal Ferry, on Coosaw River, on the first and second days of last January. The most grand and most terrific sight I ever witnessed was the taking of Forts Walker and Beauregard, on Hilton Head, on the 7th of last November. For the first two hours after the battle commenced it appeared that our chances of taking the forts were small, but when the flagship Wabash moved up to the scene of action, and poured broadside after broadside, the current of battle was changed, the fort was taken, and the shouts of the thousands on the transports, together with the martial music of the bands, as the old flag was run up and the rebel flag pulled down, was a sight that will be vivid in my recollection the longest day I live.

"We have been at Beaufort now for some length of time, and there appears to be no signs of our moving onward soon, although we might receive orders to do so before 24 hours; for in war changes are very frequent, and the order to have rations prepared to march, and so on, comes often when it is least expected. I suppose our next move will be to Savannah. The rebels appear in this region of the country to be fed well enough, but their uniform is most miserable. Our pickets frequently converse with those of the enemy, and in their conversation they exhibit the same 'braggadocia' tone as their delegates were wont to do in the United States Congress in days gone. My brother, Chesney, is here in the Hospital Department as drug clerk. He likes it very well. As for myself, I am well pleased and have no cause to regret my step. The climate is very pleasant, there not having been weather cold enough to form a particle of ice, and the forests are clothed with green. I sometimes feel surprised at reading in the Northern papers about frost and so on. As for

us, we have not known what winter is. Please excuse this. Remember me to Mrs. Leshner and all friends.

"Yours truly,

"THOMAS HADDOCK McBRIDE,

"Co. K, 100th (Roundhead), Reg't, P. V., Second Brigade, Sherman's Division, Beaufort, S. C.

"Direct: Please forward via New York."

The report of the Seventh United Presbyterian Sabbath Schools at the close of the year 1862 was as follows: The superintendent was the pastor, James Price; there were thirteen teachers, three officers. Thirteen of these officers and teachers were once pupils in the schools. Total number of scholars, 145; average attendance, 100; net increase for the year, 36; uniting with the church for the same period, 2; volumes in the library, 400; school expenses, \$29.15; benevolent contributions, \$7.82. The pastor occasionally holds a preaching service for parents and children.

The year 1863 was an exciting and important one for the Frankford Church, not only because the war was continued, with its varied announcement of battles lost and won, but because of the agitation touching the sale of its old church property, selecting another location and the erection of a new edifice. The Committee of the Presbytery to examine the Frankford field consult with and advise the congregation as to whether it was best to repair the old building or seek another location and erect a new church; reported against repairs and in favor of a new location and building. Under authority of Presbytery the following letter was sent by the committee to the United Presbyterian Board of Church Extension, at Allegheny, Pa., of which Rev. Dr. John T. Pressly was president, a copy of which was also sent January 7, 1863, to Mr. Price, the pastor of the Seventh Church:

"Philadelphia, January 7, 1863.

"To the Board of Church Extension of the United Presbyterian Church.

"Dear Brethren:—The undersigned, appointed by the Presbytery of Philadelphia to examine the church building at Frankford, and the location in which it is situated, in order to ascertain whether it be more advisable to expend a considerable amount of funds in making necessary repairs to the building now in use, or to select a new site for another building, are fully convinced that a change of location is indispensably necessary to the growth

and prosperity of the congregation. We are fully convinced that the locality in which the present edifice is situated has been to a great extent the reason why the zealous labors of our esteemed brother, Rev. James Price, have not been attended with greater success. Under these considerations, together with the importance of Frankford as a field for the operations of the United Presbyterian Church, we hereby recommend the cause of this congregation to the favorable consideration of the Board of Church Extension, requesting them to grant the Rev. James Price the necessary authority to solicit donations throughout the churches.

(Signed)

“REV. J. H. ANDREW.

“REV. FRANCIS CHURCH.

“THOMAS STINSON.

“S. C. HUEY.

“A true copy.

“FRANCIS CHURCH, Secretary of Committee.”

After due notice from the pulpit a meeting of the congregation was held in the church January 12, 1863. Daniel Murphy was appointed chairman. The report of Presbytery's Committee was approved and the following were appointed to carry out the plan recommended, which included the sale of the old church property, selecting a site and arranging for a new building: Messrs. Samuel Sykes, Daniel Murphy, Daniel Galbraith and Thomas B. Taylor. It is quite likely that Presbytery's Committee may have met with the congregation at this or a subsequent meeting to explain and favor their report. After due notice another congregational meeting was held Thursday evening, February 19, 1863, to determine finally as to the sale of the old church. Daniel Murphy was appointed chairman and James Haddock secretary. The following paper, after hearing the report of the committee on sale of the old church property, and selecting a site, was adopted: “Whereas, the Presbytery of Philadelphia has recommended a change of location, for reasons stated before the congregation, and Whereas, the congregation at its meeting January 12, 1863, by a unanimous vote did concur in Presbytery's opinion, and appointed a committee to carry the same into effect, said committee would respectfully report that they have received an offer for the old church property of \$2400; therefore, Resolved, That the trustees of this congregation be hereby authorized to accept the sum offered, transfer the property to the purchaser, and receive the purchase money, to be dis-

posed of as the congregation may direct." An extract from the minutes of a meeting of the Board of Trustees of the Seventh United Presbyterian Congregation held the same evening, February 19, 1863, makes an addition to the above resolution as follows: "And ordering trustees to sell and buy Paul street lots at \$1400."

The party who proposed to, and afterward did, purchase the old church property was the Roman Catholic congregation of Frankford, whose property lay very near to that purchased, and the Paul street lots referred to consisted of a plot of ground on the east side of Paul street, 80 feet front, running back over 120 feet, being the present location of the mansion of Frank Rowland, Esq.

As an answer to the Committee of the Presbytery, addressed to the United Presbyterian Board of Church Extension, the following letter was promptly received from Dr. J. T. Pressly, the president of the Board:

"Allegheny, 27th February, 1863.

"My dear Brother:—At a meeting of the Board of Church Extension held this day it was resolved that the agent of the Frankford Church, Philadelphia, be authorized to explore the Presbyteries of Philadelphia, Delaware, Monongahela, Allegheny, Chartiers, Frankfort, Wheeling, First Ohio and Muskingum, for the purpose of making collections in aid of said church. These include all the Presbyteries which you mention with the exception of Xenia. As two agents have just recently obtained permission to explore that Presbytery, it was thought proper that it should be omitted. The congregation employing the agent is expected to defray his expenses, and the agent is expected to report his success to the Board.

"With great regard, your friend,

"JOHN T. PRESSLY."

It will be seen that the above Presbyteries constituted a large space to be visited by the agent, and in suggesting these to the Board the pastor of the Seventh Congregation may have been actuated by two considerations: First, as the Board was then in its infancy and had no money to assist and had to give what was termed territory instead, he may have thought he ought to be liberal in asking; and second, he may have desired to have a choice as to where he should canvass. The report of this exploration was published in the "United Presbyterian" in the year 1865, and will be found in its proper place in this sketch.

At a congregational meeting held after due notice March 10, 1863, the Board of Trustees and their successors were appointed a Building Committee, and it was resolved that the pastor, James Price, and Thomas B. Taylor, be added to the committee, and at a meeting of the Board of Trustees, held March 16, 1863, it was resolved that the treasurer of the congregation be appointed to pay the agent's expenses in collecting for the new building.

The last Communion, and, indeed, our last service ever held in the Old Baptist Church, as it was termed, was on March 8, 1863. The pastor conducted the whole services of the day, preaching from the following texts: "He shall see of the travail of his soul," Isaiah liii, 11; "Know ye not that your body is the temple of the Holy Ghost," etc., I Cor. vi, 19-20.

On the third Sabbath of March, 1863 (15th) the Seventh Congregation moved to and began services in Wright's Institute. The pastor's texts that day were: "In all places where I record My name," etc., Exod. xx, 24; "Come, for all things are now ready," Luke xiv, 17.





MRS. MARGARET M. TAYLOR





## CHAPTER IV. FROM SALE OF OLD CHURCH TO ROUSING OF A MISSIONARY SPIRIT, 1863-1865.

A handbill poster about twelve inches by nine was printed about this time and placed on the fences of Frankford, and read as follows: "The Frankford United Presbyterian Church having disposed of their former building and grounds and purchased a site on Paul street, will worship in Wright's Institute until the erection of their new edifice. Public worship on Sabbath 10½ o'clock A. M.; 3½ P. M.; Sabbath School 2¼ P. M. The public are affectionately invited." After it was resolved to sell the old building and purchase lots for a new one elsewhere, plans were adopted for collecting money for the work. On Feb. 23d the pastor prepared for himself four collecting books; one for amounts of \$5 and upwards; one each for \$3 and \$2 and \$1 subscriptions; the reason for four books and the manner of working them may be explained elsewhere. A circular being the first of a series was also drawn up by the pastor, explaining the congregation's condition and needs; this being note size and printed on fine paper with a space at the bottom for correspondence, was sometimes sent by post to pastors (or individuals who could not be visited) to introduce the cause and agent. Circular No. 1 was as follows:

"FRANKFORD, PHILADELPHIA, UNITED PRESBYTERIAN CHURCH, James Price, pastor. The members and adherents of this congregation would respectfully beg leave to state to you their case, and solicit your sympathy and aid. In accordance with the recommendation of their Presbytery, and the advice of many Christian friends, they have disposed of their old building and grounds, which were found to be very unsuitable; and have purchased and entirely paid for a handsome site for the erection of a new edifice. It is the intention to commence building as soon as the necessary arrangements can be made.

\* This is a great undertaking for a congregation still in its infancy, in the neighborhood of such a city as Philadelphia; hence they are compelled to appeal largely to their beloved brethren in

other parts of the Church, and to all who would like to assist in the enlargement of Christ's Kingdom. Their solicitations so far have been almost without an exception, nobly and liberally responded to. It may also be stated, that, before presenting their plea to others, they have largely and self-deniedly exerted themselves. Mechanics, depending on their daily labor for support, have pledged themselves to pay Fifty Dollars, and females, who earn their bread by their needle, Twenty-five Dollars."

After having received liberal subscriptions from the people of the 7th congregation as shown in the above circular, the pastor began in earnest about March 1, 1863, to collect from outside congregations; those of Philadelphia being first explored. The first congregation to be visited was the Eighth Philadelphia, Rev. W. W. Barr, the pastor; and the others came in their turn, including those of Baltimore, Oxford and Octoraro. The work was a laborious one, going from house to house among strange people to ask for their money.

About the middle of April the pastor started on a collecting tour to the western part of Pennsylvania, visiting a number of congregations in and around Pittsburg, returning at the close of June and bringing back for the new building \$836.60. To help to introduce the agent and his work to the congregation, the United Presbyterian, published at Pittsburg, in one of its April issues had a notice, of which this is the substance: "Some few weeks ago we published the circular of the Frankford United Presbyterian Church, stating that they were about to erect a new building and had received authority from the Board of Church Extension to visit the congregations. We would now state that Rev. James Price has arrived in our vicinity on this mission. Although there may be many other calls, let not this one be overlooked, since it has the approbation of the Board of Church Extension." From the middle of March to December 26th of this year the amount collected, almost entirely through the efforts of the pastor, was \$2112, and this did not include the proceeds of the Fair held during the closing days of the year; it did, however, include \$100 from George R. Skilton, a member of Presbytery's Committee above mentioned, and \$250 from Margaret Livingston, an eccentric lady who made her home at Rev. Francis Church's house, and doubtless the latter may have influenced his lodger to make this donation.

To show the interest which now began to be felt in the im-

provement of the praise service, the pastor of the Seventh Congregation was, by the Presbytery, made chairman of a Committee to memorialize the General Assembly for a new version of the Psalms, and to arrange to have them chanted in the prose. This memorial prepared by Mr. Price will be found in General Assemblys minutes for 1863, page 132. It may here be stated that the chorister of the Seventh Church at this time was a Mr. Shaw, whose remuneration was \$30 a year, paid quarterly. On July 26th, 1863, the pastor preached to a great multitude of soldiers and visitors in the then open lots south of Harrison street and near the present residence of Mr. William Martin, the text of the sermon being, "Fight the good fight of faith." 1 Tim. 6:12.

On December 11th Rev. John B. Clark, pastor of the Second United Presbyterian congregation of Allegheny, and Colonel of the One Hundred and Twenty-third Regiment, P. V. Army of the Potomac, delivered a lecture on the American Rebellion in Odd Fellows' Hall, Frankford, for the benefit of the Building Fund of the Seventh Church.

The first Fair ever held by the Frankford United Presbyterian Church was got up to aid in the erection of its new building; it was largely planned by Margaretta M. Cooper after months of previous sewing, soliciting and the like, and was held in Wright's Institute. The following circular, which was printed and distributed previously, will fully show the nature of the effort:

FAIR OF THE FRANKFORD UNITED PRESBYTERIAN CHURCH. The ladies connected with this congregation propose holding a Fair in Wright's Institute, commencing December (Thursday) 24th, 1863, in aid of their new building. They would earnestly solicit the co-operation of their friends belonging to other Christian denominations, as well as the sympathy and gifts of all benevolent individuals. Contributions in money most thankfully received, together with donations of useful and fancy articles, consisting of Clothing, Provisions, Furniture, China-Ware, Perfumery, Confections, Books, Stationery, Pictures, etc.

MRS. MAGGIE M. TAYLOR,

MRS. ANN JANE LACKEY,

MRS. MARGARETTA M. COOPER,

Committee.

The year 1864 was not only one of growing liberality in the congregation, but of devising ways and means for systematically

drawing out the offerings of the people to sustain religion. The abolishment of pew rents and the adoption of a more scriptural plan of church support recommended by the Session and Board of Trustees was likely adopted at this annual meeting, as shown by the following circular and accompanying subscription payment receipt card:

"January 1, 1864.

To the Members, Adherents and Friends of the United Presbyterian Church of Frankford.

Dear Brethren:

The undersigned, the Trustees of the congregation, find by the Treasurer's report for last year just handed in, that the income from pew rents, collections and Mite Society, do not meet the expenditures necessary to the support of God's cause among us. It is believed that all that is necessary to rectify this matter is to lay the state of the case before the congregation; together with some change in the mode of collecting the offerings of God's people to His cause. Pew rents may answer in an old established congregation, but they do not reach all in a Mission Church. It is proposed to do away with them in this congregation and to have persons subscribe what they are able to give annually. We think it best to have a common FUND, into which subscriptions and collections (excepting those for missions and the poor) shall be thrown, and out of which all expenses of the congregation shall be paid. By the most economical calculation, we estimate that SIX HUNDRED DOLLARS will be required, and is the smallest amount with which we can hope to meet our actual expenditures for the present year.

The liberality of our General Assembly, with the ordinary collections, may reduce it, say, one hundred and fifty dollars, leaving the balance to be provided for by subscription. In a few days a subscription book, with card, will be presented to you. Think of the amount wanted for the coming year, and, in memory of God's goodness to you, put your name down for as much as you can spare, to be paid to the treasurer the last day of each month.

You may think the amount to be raised large for a people so few and humble, but only let each one give as God has prospered him and there is no fear but the amount will be met. The burden will be lighter as God is pleased to enlarge the congregation. It would be a lasting shame to us and to our children to let our beloved Zion suffer for a little of our earthly goods; it is our highest privilege to sustain her. Brethren, it is the cause of God, the cause of truth, the welfare of your souls, and of those dear to you we plead. "The liberal soul deviseth liberal things,

and by liberal things shall he stand." "See that ye abound in this grace also."

By order of the Board of Trustees.

DANIEL GALBREATH, President.

The card above referred to, with its subscription side, is as follows, the sample card being that of the pastor :

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, so that there be no gatherings when I come.—I Cor. 16:2.

"Honor the Lord with thy substance and with the first fruits of all thine increase."—Prov 3:9.

Frankford, January 1, 1864.

To support the cause of God, in connection with the Frankford United Presbyterian Church for the year 1864, James Price promises to give the sum of fifty dollars, to be punctually paid to the treasurer, in equal payments, the last day of each month.

"Of all that thou shalt give me, I will surely give the tenth unto Thee."—Gen. 28: 22.

"Every man as he purposeth in his heart, so let him give: not grudgingly, or of necessity, for God loveth a cheerful giver."—II Cor. 9: 7.

The reverse or payment receipt side of the card is as follows :

Pay Promptly the Last Day of Each Month

1864

FRANKFORD

1864

Received by the Treasurer of James Price, for the support of God's cause, in connection with the Frankford United Presbyterian Church.

Jan. \$4	Dan'l Murphy,	July \$4	Dan'l Murphy,
Feb. 4	Treas.	Aug. 4	Treas.
Mar. 4		Sept. 4	
April 4		Oct. 4	
May 4		Nov. 4	
June 4		Dec. 6	Dan'l Murphy
\$24		\$26 \$50	

"See that ye abound in this grace also." II Cor. 8: 7.

"Pay me that thou owest."—Matt. 8: 28.

"My property belongs to God." Sam'l Kennedy, A Workingman of Phila.



The United Presbyterian Presbytery of Philadelphia found, as is too often the case, that the Sacrament of the Lord's Supper was too much neglected by the followers of the Saviour; and so, at its meeting March 28, 1864, the pastor of the Seventh Church was made chairman of a Committee to prepare a pastoral letter on "Non-Attendance at Communion Services." This was prepared and the Presbytery directed that two thousand copies be published in tract form, for distribution among the congregations. The tract is long since out of print, but a copy will be found in the Scrap Book Souvenir.

The pastor, seeing that church members need every proper stimulant to work, especially when a new church is to be erected, about April 1 of this year organized a Church Working Society, with a constitution and with the usual officers. The Association was styled The Church Erection and Pastor's Aid Society.

The pastor made two collecting trips West this year, the first being a short one, in the month of May, to Allegheny, Pa., and vicinity, where some five congregations were visited, including that of Dr. John T. Pressly, the proceeds of the four weeks' work amounting to \$281.25.

A long trip was also made this year, the longest in the whole history of the collecting work, and financially the most successful, covering three months, and yielding the handsome sum of \$2056.20, more than the total amount received by the treasurer of the Board of Church Extension from the whole Church for this year. The pastor began his journey in the heat of August, and did not return till the middle of November, when winter frosts covered the ground, he having traveled and collected in three States, Pennsylvania, West Virginia and Ohio.

The number of new names added to the membership roll this year was twenty, mostly by profession. The "Presbyterian," of Philadelphia, in its issue of January 14, 1865, noticing our December, 1864, accession, says: "In the Rev. James Price's Church, Frankford, near Philadelphia, on the 18th of December, fifteen persons were received into the church, mostly on profession. This church is in the United Presbyterian connection. It is in its infancy, but gives promise of a vigorous growth."

The Sabbath school of the congregation was quite encouraging this year; it was under the superintendence of the pastor, had six officers, eighteen teachers, among whom were Elizabeth Bell, Margaret M. and Mary Cooper, Margaret Jane Blythe, Jane Rich-



mond, Rachel Wolf, Mary and Josephine Wood, Margaret M. Taylor, Emma Fisher, Daniel Murphy, Samuel Sykes, Richard and Alexander Lackey, Alexander Murray, William Finley. There were twelve female classes, including a colored one, and six male, including a young men's class. The number of scholars on the roll was 135. The number of Sabbath school papers received was 100, and the offerings for the year ending April 1st were seventy dollars.

The contributions of the congregation this year were in most respects more encouraging than in any preceding one. Pew rents and congregational subscriptions amounted to over \$400. The Mite and Sewing Societies contributed \$100, and the same amount was received from the General Assembly, enabling the congregation to support the pastor to the extent of the original call, \$600. Additional offerings were given as follows: For poor, \$17; missions, \$21; Christian Commission, \$31; building fund, \$166.38; making a total of \$1235, or an average per member of \$18.75, the largest in the Presbytery. The proceeds of the fair of December, 1863, in Wright's Institute, were \$500. The amount secured (by the pastor chiefly) for the new building in the year 1864, was \$2713.40, and since the work of collecting began, in March, 1863, to December, 1864, we had paid into the building fund \$4924.20.

Toward the close of the year 1863, or during 1864, Mr. William Baird, a well-known and benevolent manufacturer of Frankford, seeing that the congregation was holding its services in Wright's Institute, and paying rent therefor, invited the pastor and his people to occupy a very neat and suitable hall in connection with his factory, on Frankford Avenue below Green street. The invitation was gladly and thankfully accepted, because furnished without cost, and there the congregation remained until the lecture room of the new Orthodox street Church was opened, in the year 1869. Our congregation was frequently from this time forward placed under obligations to Mr. Baird for favors, such as the use of his small or larger hall free of charge for fairs, suppers, concerts and the like. It was also stated by the late Edward F. Borie, Esq., an attorney of Frankford, that he wrote Mr. Baird's will some years before the death of the latter, and that in it he bequeathed to Rev. Thomas Murphy, pastor of the Presbyterian Church of Frankford, and to Pastor James Price \$100 each annually during their lives; but that he afterward changed his will and withdrew these amounts.

Although no collecting tours outside of the city were made by the pastor this year for the new buildings, yet through the working of machinery at home, such as circulars, Pastor's Aid and Church Erection Society, \$403.25 was received. Part of this also came from Ohio, as the fruit of the pastor's long journey there the preceding year. Circulars in letter form sent by the pastor to the following persons brought back checks as follows: The Misses Ellen and Margaret McIntyre, Perth Centre, N. Y., \$100; Thomas B. Rich, Esq., New York City, treasurer of the U. P. Board of Foreign Missions, \$50; J. G. Reed, Esq., manager of the Cameron Oil Company, Oil City, Pa., \$25. These kind friends the pastor had never seen. His letter circular was at once the visitor and speaker, and it successfully did the soliciting. Collecting Circular No. 2 was the same as No. 1, with a short list of congregational and individual contributors printed on the back in 1864. Here is an extract of No. 3:

This congregation, although in its infancy, has received upwards of one hundred and fifty members since its organization, and at present numbers upward of a hundred. It has no church building, public worship being held in a hall. A handsome site, however, has been secured on Paul street, and paid for, and a great portion of the means necessary for the erection of a house of worship is also on hand. Recommendations of Drs. Dales, Cooper and George H. Stuart follow:

Circular No. 4 is as follows:

"Frankford, Philadelphia, April 1, 1865.

"The work in the bounds of this congregation is now extremely interesting. Twenty-seven persons were added to the membership of the church during the first three months of this year, the majority of them by profession. The room on a good day is crowded, and a suitable building is very much needed. For the erection of the plainest one at least \$5000 additional are required."

The following, selected from many others in various parts of the country, are the names of contributors outside of the bounds of the congregation:

Miss Margaret Livingston, Philadelphia.....	\$260.00
Messrs. A. & G. Skilton, Philadelphia.....	120.00
Thomas Stinson, Philadelphia.....	100.00
William S. Young, Philadelphia.....	100.00
John Cochran, Philadelphia.....	50.00
Miss Fannie Stevenson, Philadelphia.....	75.00

Mrs. Sarah R. Hanna, Washington, Pa.....	50.00
Archibald Cooper, San Francisco, Cal.....	50.00
The Misses Young, Philadelphia.....	45.00
James McCandless, Pittsburg, Pa.....	45.00
John Dean, Allegheny City, Pa.....	35.00
Rev. J. T. Cooper, D. D., Philadelphia.....	37.00
T. D. Anderson & Bro., Baltimore, Md.....	30.00
John Clark, Philadelphia.....	25.00
Mrs. Charles Camlos, Philadelphia.....	25.00
Charles McClean, Philadelphia.....	25.00
Isaac McGay, New York.....	25.00
James Hamilton, Cincinnati.....	25.00
Messrs. A. Bryce & Co., Birmingham, Pa.....	25.00
Thomas Sweeney & Son, Wheeling, W. Va.....	25.00
Robert Paul, Philadelphia.....	20.00
Samuel C. Huey, Philadelphia.....	20.00
Samuel Kennedy, Philadelphia.....	20.00
John M. Wallace, New York.....	20.00
David Gregg, Pittsburg, Pa.....	20.00
Messrs. J. B. & C. Herron, Allegheny City, Pa.....	20.00
Messrs. R. & T. Jamison, Allegheny City, Pa.....	20.00
T. & R. Forsythe, Washington, O.....	20.00
Messrs. Patterson, Cove, Pa.....	20.00

The following acknowledgement of monies received for the Frankford Church building by the pastor, James Price, during portions of 1863 to 1865 was this year published in "The Presbyterian Witness," of Cincinnati, one of our denominational papers of that day, and it also appeared in the "United Presbyterian," of Pittsburg, in its issue of June 14, 1865:

#### "ACKNOWLEDGMENTS—FRANKFORD U. P. CHURCH, PHILADELPHIA.

"The pastor of the Frankford U. P. Church begs leave to acknowledge the following amounts, received in aid of the building. The kindness of ministers, elders and others who aided in the work by hospitality, personal exertion, kind words, etc., can never be forgotten. The congregation is now in a prosperous condition, twenty-seven members having been added during the past few months. The Sabbath school is very interesting, thirteen having united with the church during the year. The building will be commenced next spring. About five thousand dollars are yet needed, so as to prevent debt. Contributions which will be promptly acknowledged, may be sent to Daniel Murphy, 130 Main street, Frankford, Philadelphia, or to the pastor, same address.

PHILADELPHIA PRESBYTERY—First Church Philadelphia, \$178; Second Church Philadelphia, \$104; Third, \$191;

Fourth, \$5; Fifth, \$85; Sixth, \$71; Eighth, \$123; Ninth, \$55; Oxford Church, \$21; Octorara, \$44.

MONONGAHELA PRESBYTERY—First Church, Pittsburg, \$84.50; Second, \$25; Third, \$68; Fifth, \$1; East Liberty Church, \$32.50; Hebron, \$29.70; Peters Creek, \$60.75; Birmingham, \$129; Union, \$80; Robinson's Run, \$43.50.

FRANKFORT PRESBYTERY—Frankfort Church, \$13; Hanover, \$25.50; Hookstown, \$18.45.

ALLEGHENY PRESBYTERY—First Church, Allegheny, \$121.75; Second, \$85; Third, \$49.65; Manchester, \$12.

CHARTIERS PRESBYTERY—Heads of Wheeling, \$5; Chartiers, \$90; Canonsburgh, \$52.04; Centre, \$58.50; Mt. Prospect, \$4; Washington, \$112.50; Venice, \$41.50.

WHEELING PRESBYTERY.—Belmont, \$28; High Ridge, 43; St. Clairsville, \$85; West Alexander, \$148.50; Wheeling, \$127.50; Middle Wheeling, \$3; Uniontown, \$9; Cassville, \$3; Centreville, 2; Martinsburgh, \$1.

MUSKINGUM PRESBYTERY—Salt Creek, \$68.50; Fairview, \$81.75; Concord, \$111.25; Bloomfield, \$85.20; Norwich, \$40; East Union, \$29; Jonathan's Creek, \$46; Washington, \$72.50; Salem, \$86.80; Ridge, \$15; Hermon, \$60.60; Lebanon, \$71.70; Barlow, \$10.

FIRST PRESBYTERY OF OHIO—First Church Cincinnati, \$84.50; Second, \$47; Mission, \$87; Oxford, \$36; Sycamore, \$31; Mt. Pleasant, \$58.50; Hamilton, \$101; Fairhaven, \$121.25; Hopewell, \$263.

A band of ladies of the congregation, assisted by persons from nearly every denomination in the place, were now at work, meeting weekly to sew for the new building, in which effort we had also the hearty sympathy and substantial aid of the people of the New Jerusalem, or Swedenborgian, and Roman Catholic Churches of Frankford. After months of hard work thus preparing, a fair was held in Odd Fellows' Hall, beginning June 10. The circular had the names of Mrs. Eliza Duffield, Mrs. Cooper, etc.

To show the interest which was felt in our Frankford congregation and its pastor by other denominations, we may be permitted to state that the Roman Catholic Church of Frankford held a fair in December, 1864, and at its close the pastor of the United Presbyterian Church received from its managers and their priest a beautiful wrapper, with the following note:

"Frankford, January 7, 1865.

"To Rev. James Price, with the compliments of the Rev. John



McGovern, priest, and the ladies of the fair, as a token of our esteem."

This priest, since deceased, was on very friendly terms with Mr. Price, having on one occasion invited him to tea in his (the priest's) house, which invitation was accepted. On another fair occasion a beautiful wrapper was sent to Pastor Price by the ladies of the Frankford Presbyterian Church.

In addition to our fair a musical entertainment, accompanied by refreshments, was also given this year in Baird's Hall, the cards of admission being fifty cents. Number limited and not for sale at the door. The presence of Will Smith helped, as usual, to dispose of the tickets.

But another element which contributed to the success of the Frankford U. P. Church entertainments was the accomplished ladies at their head. These efforts hence came to be popular and to have a name for excellence surpassing those of sister congregations in Frankford. At this last entertainment between 200 and 300 persons were present, and the net proceeds amounted to one hundred dollars.

The liberality and missionary spirit of the congregation were this year displayed to a very commendable degree. About the 1st of January, as far as the writer recollects, either at a Presbytery or some public meeting, it was proposed to try and have our Philadelphia U. P. congregations raise \$5000 as an extra offering for foreign missions. The proposal was adopted and the amount was apportioned to the congregations according to their membership, the amount to be raised by the Frankford Church being \$145. But we never had been able in past years to even reach one-third of this amount for that Board, and so when the pastor returned from the meeting and announced to a little company of the people, at perhaps a prayer gathering, what we had to raise, one of the witty ladies present—Miss Ellen D. J. Hoagland, remarked: "I know of no way that we can get that amount unless we knock some man down on the street." Well, the following subscription paper shows that without committing an assault on anyone we raised the amount, and had \$6.90 over.

JANUARY 1, 1865—COLLECTION FOR FOREIGN MISSIONS, ASSESSMENT SEVENTH CHURCH, \$145.

Daniel Murphy, paid....	\$25.00	Robert Murray, paid....	\$1.00
Alex. Lackey, paid.....	25.00	Archibald Graham, paid.	1.00
James Price, paid.....	20.00	James Smith, paid.....	1.00

R. H. Lackey, paid.....	12.50	Eliza Latimer, paid.....	1.00
Sarah Lackey, paid.....	12.50	Jane Mackey, paid.....	1.00
Robt. S. Browning, paid..	5.00	Theresa Buckhister, paid	1.00
Daniel Galbraith, paid..	5.00	Annie Scott, paid.....	1.00
Margaretta M. Cooper, pd.	5.00	Agnes Leshner, paid.....	1.00
Thomas B. Taylor, paid..	5.00	Robena Anderson, paid..	1.00
John Houston, paid.....	5.00	Cash, paid .....	1.15
Alex. Murray, paid.....	2.00	Ellen Fulton, paid.....	.50
Martha Mortimer, paid..	2.00	Maggie Wolf, paid.....	.50
Samuel Sykes, paid.....	2.00	William Wolf, paid.....	.50
William Findley, paid...	2.00	Jane Smiley, paid.....	.50
John Charnley, paid.....	2.00	Margaret Arnold, paid..	.50
Sarah Charnley, paid....	2.00	Jane Shuttleworth, paid..	.50
Josephine Wood, paid..	1.00	Emma Fisher, paid.....	.25
Mary Wood, paid.....	1.00	Betsy Fisher, paid.....	.25
Margaret Blythe, paid..	1.00	Lizzy Martin, paid.....	.25
Joseph Mackey, paid...	1.00	Virginia Whittington, paid	1.00
Rachel Wolf, paid.....	1.00		
			\$151.90

Seeing what latent congregational liberality we had stirred up we determined to alter our method of securing offerings for missions as will be seen by the following circular:

#### "CIRCULAR.

"Frankford, September 1, 1865.

"To the Members and Adherents of the Frankford U. P. Church.

"Dear Brethren:—You are aware that in our congregation we have usually taken up collections for the various Mission Boards of our church, on special Sabbaths during the year. But on consultation with some of the members, and recollecting the liberality of the congregation at our last collection for foreign missions, we propose this year to take up one subscription and collection, payable at the time, the whole amount required from us for all the Boards for the year.

"The whole amount which the Assembly wants for the carrying on of its operations for the year is \$177,400. Our proportion of this amount, according to our membership, is \$265. The objects to which we are asked to contribute are as follows: Our BOARD OF FOREIGN MISSIONS, which has stations in India, Syria, China, Italy and Trinidad Island, with 29 missionaries in the field, and whose work is extremely interesting, wants \$86,800. Our BOARD OF HOME MISSIONS, whose work is to furnish weak congregations with aid to support ordinances among them, from which our own congregation has been receiving aid ever since its organization, which has about 130 missionaries scattered over our own country, and aids upward of 200 congregations annually, wants \$33,000. Our BOARD OF MISSIONS TO THE FREEDMEN, which has six stations, 64 missionaries and teach-

ers, 2880 scholars, one of the stations being on the former plantation of Jefferson Davis, wants \$22,000. The BOARD OF CHURCH EXTENSION, whose object is to assist weak churches in erecting houses of worship, under whose direction during the past few years we in this congregation have collected some \$5000, wants \$20,000. The BOARD OF EDUCATION, which takes up poor but pious young men and educates them for the ministry, wants \$10,000. The BOARD OF PUBLICATION, which furnishes the churches with an excellent Christian literature, wants \$5000. And the Assembly asks for its own expenses, \$600. Such are the objects, and each mission is a noble field for doing good.

"It is proposed to take up our \$265 at our next Communion, on the second Sabbath of November. The amount may appear large for us, but we really gave more for benevolent purposes outside of the congregation last year. Neither the Assembly nor the Presbytery want to lay a burden upon us which we cannot bear. With the rest of our fellow members all over the Church, let us do our duty and uphold our congregation's reputation for liberality. We would suggest that every member and friend of God's cause at home and abroad lay up something each week for this collection, and that parents furnish every member of the family with something to give. We affectionately ask the children of the church to prepare themselves to contribute when the time comes. Let each of them have a mission box at home. We ask attention to the following, adopted by the General Assembly:

"First—It shall be the duty of every member of the Church to give annually to each of the funds of the Church as God may prosper him.

"Second—It shall be the duty of the officers of the Church to see that every member of their respective congregations is afforded an opportunity of contributing to each of the funds at least once annually.

"JAMES PRICE, Pastor.

"DANIEL MURPHY, Treasurer."

It was such training as this which has made the Seventh Church a General Assembly quota-paying church for years.







PASTOR JAMES PRICE, 1866



## CHAPTER V.

### FROM THE ROUSING OF A MISSIONARY SPIRIT TO THE FOUNDING OF THE NEW CHURCH BUILDING 1865-1868.

The year 1866 was to the Frankford Church and its pastor a stirring, trying, delightful and blessed one. The pastor, by attempting to do too much in preaching a third time on Sabbath on the streets of Frankford, broke down through throat trouble, and was unable to occupy the pulpit fully for months; but, then, to compensate for that, there was, in connection with the Week of Prayer, a revival of religion in Philadelphia, and the United Presbyterian Churches, including that of Frankford, shared the refreshing showers.

As a result of union meetings of the United Presbyterians of Philadelphia, which were in turn held in the Frankford congregation, our people were quickened, some manifest conversions took place. Prayer meetings in our congregation were multiplied from one to about four; in addition to the ordinary Wednesday evening meeting there were special ones for careless men, for young men and also one for boys.

The pastor did not do as much this year as during the past three to increase the Building Fund by visits to outside people, his time being occupied with other necessary pastoral work. He also aimed to have the members and friends connected with the congregation pay up the subscriptions they had made three years ago. Still he generally carried his collecting book wherever he went, and presented it where he thought a donation might be secured. The amount collected this year, ending with December, for the Building Fund, was \$322.10, which included \$100 from William Welsh, Esq., of Frankford; \$100 from Pastor Price, \$20 from Benjamin Rowland, of Frankford, etc.

The building collection of March 14, 1866, according to the statement of the collectors, amounted to \$642, which probably means that this was the amount given by the people of the con-

gregation, with some collected from friends during the past three years. Ever since the formation of the Building and Pastor's Aid Society a number of the people had taken collecting books and were laboring for the new building. Mr. Price's Diary of October 11 has the following:

"It is probable there has been some talk, or even proposed also to sell, or exchange our Paul street church lots on which it had been arranged we would build; for the record of October 8 says: "Our Trustees met this evening and determined to keep our present church lots."

The pastor at the beginning of this year formed a plan of earlier rising, systematizing his studies and endeavoring to accomplish more each day. A schedule of the hours of the day, and the engagements of each was drawn up on a large card and placed in the study; it required rising in the morning at 5 o'clock, spending half an hour in devotional exercises, including the reading of the English Scriptures according to a calendar which he prepared and published this year; then five to ten minutes each to the study of the Hebrew and Greek Scriptures, together with grammar of each and those also of French and German languages. After breakfast the first part of the forenoon was devoted to the preparation of sermons and some other studies; the afternoon had its lessons in the sciences, together with pastoral visiting; and the evening for history and social enjoyment. For some weeks this scheme was rigidly followed, except when a late religious meeting in the down town part of the city or a social party would interfere with the 5 o'clock rising; but about the end of February the plan had to be finally abandoned because of the union prayer-meetings of our U. P. Philadelphia Churches in connection with the Week of Prayer, which were kept up nightly for nearly three months, causing it often to be midnight before one could retire to rest.

The pastor's Tea Meeting of February, 1862, was repeated this year on Tuesday, May 15. About one hundred and seventy invitations were sent out to members of the congregation, adherents, parents whose children attended the schools and a few guests from the city; about one hundred and ten persons responded and were present. The refreshment tables are said to have been beautiful, as the ladies of our congregation had a reputation for knowing how to manage the matter.

The pastor read the annual report of the congregation and was very much complimented for it in the address of Rev. Messrs. Dales, Church, Barr, Crowe and Elder Thomas Stinson. The

ladies of the Frankford Church so managed this entertainment that the expense to the pastor was only some ten dollars, although the actual cost was nearly forty. Some ten days after the pastor received, through Dr. Dales, forty dollars from a few United Presbyterian ladies of the city who had been present at the meeting and desired to contribute toward the expense; the amount was at once invested for some part of the Lord's work.

On Saturday, June 30, Mr. William Baird, whose lecture-room the congregation was now occupying for public worship free of charge, gave an excursion to Atlantic City for the benefit of his employes; he also kindly donated to the pastor of the Frankford U. P. Church a number of railroad and dinner tickets for some of the active ladies of the congregation, who accepted the invitation and enjoyed the occasion. The writer can never forget the kindness of Mr. Baird during those years; and when his son James was married in December, 1865, Mr. Price's fee was made seventy dollars by father and son for only assisting at the wedding. In addition to the hall which Mr. Baird gave us for public worship in the second story of the building adjoining his mill, he also fitted up a small room in the basement under it for the use of our Primary Sabbath School, and which we also probably used for week-day evening prayer-meetings. On Sabbath, July 15, our Primary school occupied these new quarters for the first time; on which occasion a drunken man in his endeavor to become an infant scholar caused a panic among our United Presbyterian lambs.

Mr. Hamilton Scott, who was connected with one of the families of the same name at Cedar Grove and who had united with the church at the March Communion, always claimed that he was converted in the Frankford U. P. Church in connection with the revival and union prayer-meetings held in the spring of this year; he afterward became a working and useful member of the church; and Richard H. Lackey, son of James and Sarah Lackey, the first treasurer of our mission congregation, came out and united with us at our November Communion. This we felt was a delightful work of God, and was wrought in answer to many prayers. His dear, aged mother had often prayed for him. She said to her pastor a few days before she died, in the spring of this year, that she had but one trouble, one request—it was that her son Richard would confess Christ. He promised to her he would. She did not live to see him fulfill his promise, but he did fulfill it in connection with which the pastor's record says: "I have been praying for this young man ten years."

At the close of the Week of Prayer this year the United Presbyterian congregations held union meetings some five evenings during the week. These meetings were kept up for nearly three months; audience rooms were generally filled. A short discourse of about twenty minutes was usually preached by some minister, then the meeting was thrown open for voluntary exercises, consisting of devotional work, exhortations, relating experience and standing up to witness for Christ. A number of these meetings were held in the Frankford Church, when people from our city congregations filled one or even two dummies, as our Frankford steam street cars were called; and crowding also to its utmost capacity Baird's Hall, our place of worship. The first meeting of this kind was held in our Frankford Congregation on Wednesday evening, February 7, when the following ministers were present and took part in the exercises: Messrs. Dales, Barr, Gordon, Hutchinson, Randles, Crowe and Elder William Getty, and numbers were present from all our city churches.

One week later the pastor makes this record: "This evening a union meeting was held in our church (Baird's Hall); a great many out from town; splendid meeting; three or four requests were handed in for prayer. God seems to be more present than ever." Again, one week later, there is this statement: "Wednesday evening, February 21, union prayer-meeting; house crowded; my own people generally present and many friends from town. The meeting was intensely interesting and solemn. O, that fruits may be seen." On the following day (Thursday) we have this information: "Where I visited to-day I find the people of our congregation very anxious for another union prayer-meeting."

On Sabbath, February 25, the record has this happy news: "Nearly, if not everyone, in the Sabbath school to-day promised to pray during the week morning and evening this prayer: 'O, Lord, save my soul.'" And then the pastor adds: "O, my Father, hear this prayer."

The Building Fund was not forgotten in these exciting times, as will be seen from the following entry: "Monday, February 26, called on William Welsh, of Strawberry Hill, at his office in Walnut street, and presented to him the case of our church building. He gave me a donation of \$100. Had a long conversation with him touching the Christianizing of our Frankford community. He gave me pamphlets touching their work in the Episcopal Church, Frankford. Mr. J. B. Rodgers, printer, also promised me \$25, to



be paid in six months." "Thursday, March 1, spent forenoon visiting some Frankford men on behalf of our church building. Richard Garsed promised me \$100. Afternoon called on a rich Presbyterian in adjoining village. He treated me roughly and refused to give anything."

"Friday, March 2, union prayer-meeting in our Frankford Congregation. I opened by preaching fifteen minutes from Matt. 11, 28, 'Come unto Me.' Room was full. Rev. J. W. Bain, of Canonsburg, Pa., present. The meeting was most solemn. A call was made for any to stand up who felt anxious for salvation or desired the prayers of the meeting for themselves or friends, when upward of twenty rose; a number of these were members of my congregation. We ministers remained and conversed with these at the close. It was a great meeting."

The formation of a Young Men's Prayer Meeting is thus described: "Wednesday evening, March 7, had our ordinary prayer-meeting this evening in Baird's Hall. At its close I requested Messrs. Samuel Sykes, Robert S. Browning, Alexander Galbraith, William Martin and William Wolf to remain. We commenced a young people's prayer-meeting, and it was successful; the scene was melting."

"Saturday evening, March 10—I hear of God's work going on everywhere. O! that my flock may be remembered."

"Sabbath, March 11—This was our Sacrament day; upward of seventy communed; quite a number did not; some sick, some watching their dead; some offended and some backsliding. Young men's meeting met twice and had general prayer-meeting in evening."

"Tuesday evening, March 13—Union prayer-meeting in our Frankford Church. Rev. J. W. Bain preached a short opening sermon from Matt. 28, 5. A good many from the city. The meeting was very solemn, every minute being occupied. When the invitation was extended for those to stand who felt anxious for salvation and desired prayers for themselves, some forty stood up, some of whom were members of my congregation and others for whom I have been praying. Thanks be unto God; break hard hearts still more."

"March 15—I hear that some forty are to be received into Dr. Dale's Church next Sabbath."

"Sabbath, March 18—Did not feel well to-day, yet was able to preach four times, two of the discourses being very short. After

morning service called some men together for united prayer. Some prayed I never heard before. At the close we all joined hands, standing in a circle, and prayed, using the Lord's Prayer. We had three prayer-meetings to-day and I preached to the Sabbath school in the afternoon. On the whole a pleasant day. May God accompany the Word to every heart."

"April 3—Visited some this evening to induce them to come to Young Men's prayer meeting to-night; they were all out of the house."

"Wednesday evening, April 4—Visited to-day and talked with a number about their souls. I started another prayer-meeting this evening of men who live careless and others who are backsliders. We had four present. I was delighted they appeared so, also. We meet again on Wednesday evening at the house of Mr. ———."

"Tuesday, April 17—Our Young Men's Prayer Meeting was held to-night at Mrs. Martin's; fifteen were present. I bless God."

May 16, Wednesday—Had two prayer-meetings this evening, general one being at Graham's, which was very full. Messrs. Sykes and Scott spoke, when many were in tears, Mr. S. in speaking being overcome by his feelings. My careless men's meeting at the house of Mr. ——— was very good; but I have heard of two of its members being intoxicated. Oh! this terrible curse."

"Sabbath, May 20—Beautiful day; church tolerably full. Sabbath school interesting; fifty boys, fifty girls and all the teachers present. Read a letter from the Boys' Prayer Meeting of Third and Ninth U. P. Churches recommending our boys to form a similar meeting. About twenty of our boys signified their desire to do so by standing up, on which they were advised to attend our Young Men's Meeting on next Tuesday evening for trial and advice." The above extracts from the pastor's journal, which was more full in 1866 than in past years, are given to show the state of religion in the congregation at that time.

The pastor of the U. P. Church of Frankford made his first attempt at street preaching in Frankford on Sabbath evening, July 29, 1866. As far as he now recollects small hand-bills were printed and posted around the town announcing a preaching service in the market house at 6.30 P. M. We had prepared ourselves for the praise service by securing a supply of a little paper selection of the old version of the Psalter called the "Penny Psalm Book," got up by George H. Stuart, Esq., for prayer and evangelistic

meetings and published by the Sunday School Union. It will be remembered by the older inhabitants of Frankford that a small, old-fashioned market house stood between the present police station and the offices of the United Gas Improvement Company, which had a shingled roof and was open at the sides.

At 6.30 o'clock, after two services in the church, the writer mounted one of the butcher stands, hung his hat on one of the meat hooks and, after glancing at the audience of some 200 standing around, he opened with devotional exercises, the praise service being likely led by Robert S. Browning or William Martin, and the text of the sermon being Matt. 11, 28, "Come unto Me," etc. The following is the record of this first meeting: "I preached in the Frankford Market House this evening at 6½ o'clock. I think about 200 were present, mostly young persons. The order was good and all seemed ready to listen. I was much strengthened and enabled to lift my voice so that many could hear in Paul and Main streets." The next Sabbath, August 5, is thus described: "Quite unwell with a cold and hardly able to rise from bed; but God enabled me to preach in the morning. Good audience and tolerable attention. Had prayer-meeting in afternoon. Evening preached in Market House; audience still larger than a week ago. I think not less than 300 were present. Good order and attention. We sung the selections of the Penny Book. The text was 'All things are ready.'" Sabbath, August 12, is thus portrayed: "A very beautiful day. I preached three times; morning audience good. There were in Primary Sabbath School 30 present; in school proper 75, and in Bible Class 5; 100 copies of the Evangelist and 20 copies of the Instructor are taken in the school. Good audience in Market House. I judge between three and four hundred present, and some five hundred may have heard the Gospel. No disturbance."

Tuesday, 14th August—"I went to Germantown to-day to call on our Charnley family and felt throat sore from Sabbath speaking. While there, after coughing, spit a little blood, I think, from the throat." It will be remembered that the distance between Frankford avenue and Paul street, on which the old Market House stood, is a full, even, long square, and the preacher of Sabbath evening tried to be heard on both streets and in surrounding dwellings. To speak in the open air under any circumstances is difficult, and especially so if one is not able to have a wall in front of him, as John Wesley recommends. This, with over-exertion to be heard at a great distance, to which must be added the barrier

of comfortable speaking at that time—a disordered stomach—temporarily broke the speaker down, so that he was not able to do full pulpit work for three months after. He tried various physicians, who applied nitrate of silver to the throat with other remedies, but to no purpose. Returning from Synod, which met in Canada, he applied to Dr. Hall, New York, editor of Hall's Journal of Health, who, using scientific and common-sense methods, effected a cure.

On Sababth, August 19, I secured Rev. James Crowe, pastor of the Ninth U. P. Church, for the Market House, over 150 persons being present. On Sabbath, August 26, through my invitation, Rev. Thomas Murphy, of the Frankford Presbyterian Church, preached in the Market House. Over 300 present and no disturbance. Sabbath, September 2, was the last day of the Market House services. At my request, Rev. J. T. Cooper, D. D., pastor of our Third Church, Philadelphia, conducted the service. I estimate that some three hundred were present, and, as usual, there was quietness and good order.

For the stimulation of the congregation in reading their Bibles the pastor this year prepared a Scripture Reading Calendar or plan for reading the Bible through in a year. It was published for some two years on fine stiff card and on satin paper for mailing in a letter. It was recommended by ministers such as Dr. Henry A. Boardman and others, religious journals and church judicatories; and was for sale in the leading book stores of Philadelphia and New York. A copy will likely be found in the Souvenir.

The pastor was chosen a Commissioner to the General Assembly this year; attended its sessions in Allegheny, Pa., the men of the Frankford Congregation agreeing to hold prayer-meetings on the two Sabbaths of their pastor's absence. At the Assembly Mr. Price was made chairman of one of the Standing Committee—that of Foreign Missions. The report prepared by him will be found on page 61 of Assembly Minutes for 1866, in which it is proposed to try and raise \$100,000 for this Board, a sum larger than was ever attempted before. The pastor also attended a meeting of the United Presbyterian Synod of New York, which met in Galt, Canada, taking one of the young men of his congregation with him, Charles M. Cooper, son of Mrs. M. M. Cooper and grandson of Daniel Murphy, our elder. This being the year of the Fenian raid on Canada, that country was in an agitated condition



CHARLES M. COOPER





at the time. These Assembly and Synod meetings were very delightful and stimulating.

If the number of and attendance at prayer-meetings is any sign of an earnest, revived and healthy church, then the Frankford Congregation, notwithstanding many drawbacks, must this year have been in an encouraging state, for in addition to the regular Wednesday evening meeting there were some three others. These, by the efforts of the pastor, were formed as follows: A meeting for young men was organized on Wednesday evening, March 7; one for careless men April 4, and one for boys May 20. These extra meetings were conducted by the respective persons themselves, the pastor sometimes being present but taking no part. The regular meeting on Wednesday evening was generally well attended, whether held in the public worship hall or in private houses, having an attendance of from twenty to as high as forty. Sometimes three meetings were held on the same day, as was the case on March 18, 1866.

The pastor was this year remembered by his congregation with a number of handsome presents, among which was a gold watch valued at \$130.

The members of our Frankford congregation were considerably scattered during this and subsequent periods, families being found in Germantown, Crescentville, Olney, Cedar Grove, Rowlandville, Bridesburg and Harrowgate; in most, if not all of which, prayer and even preaching services were occasionally held. Quite a number of families were located in the region of Cedar Grove, and the pastor at one time had it in contemplation to open a mission there. We had some five or six families around Harrowgate, and some Catholics in that region sent their children to our Sabbath schools, although we were informed the parents angrily tore up the papers they brought home. The pastor often preached in the open air at Harrowgate on Sabbath evenings, his audience room being an open lot, corner of Kensington avenue and Venango street, and where dwellings and a drug store have since been erected.

At a meeting of the Board of Trustees of the Seventh United Presbyterian Congregation held January 4, 1866, it was resolved to ask the Board of Home Missions for no more aid, but to endeavor to be henceforth self-sustaining; and the Trustees also communicated this to Presbytery, as will be seen from the following minute of said court at its meeting in Baltimore, March 26,



1866: "Read a paper containing an extract from the minutes of the Board of Trustees of the Seventh Frankford Church, Philadelphia, thanking the Presbytery for the aid heretofore received from the Board of Home Missions, and stating that they will no longer ask aid. On motion of Messrs. Church and Dales the following was adopted: 'Resolved, That the Presbytery express its thankfulness to the great Head of the Church for His goodness to this congregation in the measure of prosperity He has vouchsafed, and at the same time express its gratification at the true Christian liberality which the congregation has always manifested.' The report of the Board of Home Missions to the General Assembly this year closes with the following resolution: 'Resolved, We take pleasure in reporting to the Assembly that the following congregations, heretofore receiving aid from this Board, are now self-sustaining and require no further assistance, viz., Seventh Philadelphia,' etc. But when the Seventh Church attempted to stand alone it would seem to have wobbled, for at the meeting of Philadelphia Presbytery May 6, 1867, it was resolved that the delegate to the Committee of Missions ask for \$200 for the Seventh Congregation, and this amount the Assembly granted.

The following is a copy of a subscription paper of the congregation this year for the Boards of the Church, the name in a number of cases being in the handwriting of the subscribers:

"We, the members, adherents and friends of the Frankford United Presbyterian Church, promise to pay to the Treasurer on or before December 1, 1866, the following sums set opposite to our names for the various benevolent operations of our church for the present year:

Amount expected from the whole church, \$200,000; from this congregation, \$325.

Daniel Murphy....	Paid \$50.00	Cash .....	Paid \$2.00
Hamilton Scott....	Paid 10.00	Mrs. H.....	Paid 2.00
Dr. William Taylor and family .....	Paid 10.00	Maggie Blythe.....	Paid 1.00
Robert Ramsey....	Paid 10.00	Joseph Mackey.....	Paid 1.00
A Friend.....	Paid 5.00	Jane Mackey.....	Paid 1.00
Maggie H. Taylor..	Paid 5.00	Ellen Fulton.....	Paid .75
Sallie A. Haworth..	Paid 8.00	A Friend.....	Paid .50
Ann Jane Lackey... Paid	14.00	A Little Boy in Sab-	
Rachel Outon.....	Paid 3.00	bath School.....	Paid .25
Wood Family.....	Paid 8.00	David Scott in Sunday	
Richard H. Lackey..	Paid 5.00	School .....	Paid .25
Mrs. John Charnley..	Paid 5.00	Clara Uber.....	Paid 1.00
Jane Shuttleworth..	Paid 2.00	Mrs. Whittington....	Paid 1.00
Rachel Wolf.....	Paid 1.00	Ellen McClintock...	Paid .25
Cornelia Nixon....	Paid 1.00	Mary Nixon .....	Paid 1.00
Eliza Latimer.....	Paid 2.00	Three small subscriptions	
		Unpaid .....	\$150.00

Paid William S. Rentoul, Financial Agent, March 21, 1867, \$150.00.

Surely, this was an eventful year, not only on account of the Probst murder, whose trial took place in Philadelphia April 28, and the burning of Briggs' Frankford Print Works, involving a loss of a million and a half of dollars, but because of the great things God did for our congregation.

The year 1867 opened with the pastor of the Seventh Church not being physically in good shape. He began, however, rising at 5.30 in the morning and pressing forward in the work for a time; but on the 25th of January he was taken with typhoid fever and was confined to his bed for a month under the care of Doctors Burns and Deacon, with the most careful nursing in the home of Mr. Daniel Murphy. For some two Sabbaths sermons were read in the church; afterward and until March 31 the pulpit was filled by Rev. Messrs. Warne and Work, of Frankford.

Perhaps the state of the pastor's health may have had a discouraging influence on his mind, for he felt that piety had declined in the Frankford Church.. And yet the pastor's record at this time shows the following encouraging facts: February 27, notwithstanding my sickness, I find the Boys' Prayer Meeting is still carried on and is doing well; eleven boys were present last Tuesday evening at the Schwartz house meeting. On the evening of March 13, although the day had been rainy, twenty persons were present at the congregational prayer-meeting; and in the evening the teachers' monthly meeting was held at the house of Mr. Murphy. Three-fourths of the whole number were present, and the meeting was a harmonious and pleasant one. On Wednesday evening, December 11, the room of the congregational prayer-meeting was filled, nearly forty being present; equal nearly to half the membership of the congregation; at which meeting, according to custom, a collection was taken up amounting to fifty-one cents. On Sabbath, December 15, there is this entry: "Intensely cold; no cars on the streets; preached to Sabbath school in the afternoon; had freedom in speaking and the best attention I ever had. I hope good was done." During this year twenty-one members were added to our roll, nearly all by profession, and some of them among the best members and church workers. From all of which it would appear that pastors and people of a congregation are often discouraged when for this there is no real ground for it. The Word, like the seed in the ground, may be taking root

although it is unseen. Ministers are often the poorest barometers by which to test the spiritual condition of the church.

During this year we began to feel that we might change our Paul and Orthodox street lots for a still more choice location, and had our attention directed to a property on Orthodox, corner of Franklin street, containing one hundred and twenty feet on the former street and running back on the latter nearly two hundred feet, and which was owned by two Frankford parties, the Messrs. Louis and Wesley Brous, who had the corner lots, and Thomas B. Taylor, who possessed the adjoining ones. After some protracted negotiations the property was purchased from each, the price of the Brous property being \$2000 and that of Mr. Taylor \$1800. On November 1 Mr. Daniel Murphy, treasurer of the congregation, paid \$3800 in cash and received the deeds.

The Paul and Orthodox streets property was now put up for sale. Two Frankford parties offered \$3000 for the lots on both streets, but the church asked \$3500. The property afterwards being divided was sold to two other parties. The small stone church building located on Frankford avenue below Harrison street, erected by a dissatisfied party in the New Jerusalem Society of Frankford, was at this time offered to our congregation for \$7000, but we declined to purchase.

In the spring of this year we began to have our attention directed to a plan of our proposed church edifice. The pastor sometimes, accompanied with a brother minister, visited many church buildings, making rough sketches of them. Finally he recommended a modified plan of the Dr. Wylie Church, on Broad street near Spruce, which the Building Committee accepted, and a rough sketch was given to a rising young architect of Philadelphia, Mr. James H. Windrim. He drew a plan after the early English style, which we and the people of Frankford thought very beautiful. His charge for which was only \$30. Now that he has earned a national reputation in his profession he would likely charge many times as much for the work.

With the exception of the period of sickness, the pastor labored earnestly this year, frequently preaching three times on Sabbath, attending prayer and other congregational meetings, as also visiting from house to house, occasionally with an elder and oftener alone. On Friday, September 27, he made seventeen pastoral visits and spoke pointedly, touching personal salvation.

As far back as July 23 the pastor began to prepare a sermon

on Acts 8, 8, "And there was great joy in that city," it being finished August 29, on which the pastor made this note: "This sermon may fall flat, but it has cost me a good deal of study and labor." The following is the record of Sabbath, September 1: "Beautiful day; full house in morning; good attention and considerable freedom in preaching both times. My carefully-prepared sermon in morning, from Acts 8, 8, did not seem to call forth any more attention than the one in the afternoon on Isa. 25, 6, 'Not by night,' " etc. A minister's pride sometimes needs to be humbled. On the last Sabbath of September the third preaching service was on the lots at Harrowgate to an audience of nearly two hundred, mostly young people. On July 21 the pastor preached on "Ministerial Support," after which some young lady sent by her teacher in the Sabbath school \$5 to that particular fund.

Two entertainments were held this year, one of which was connected with the Sabbath school, and consisted of a lecture, illustrated with Indian curiosities, by Rev. Andrew Gordon, our missionary to India, he and his daughter being dressed in Hindu costume and conversing and singing in the language of that country. Twenty-one new members were added to the congregation this year. No outside efforts were made this year to collect money for the Building Fund, but in November the pastor started a plan for the members and friends of the congregation to take five-dollar shares, either one share or as many as they wished, and to collect the amount or pay it themselves. During the month nearly \$120 was collected by a few of the members in this way; and we must not omit to mention that the Conley boys secured \$10 by a fair. The Treasurer also invested the money in United States bonds at a liberal interest. The first marriage solemnized this year was through the pastor sitting up in bed during the fever, in the third-story back room of Mr. Murphy's house, 4428 Frankford avenue. The persons united were Henry Whitaker, of Cedar Grove, and Miss Harriet Hall. On October 25 an election was held for one ruling elder in the congregation. Samuel Sykes received two votes and Samuel Teas thirteen. Mr. Samuel Teas was chosen and installed on November 17, 1867. As early as April of this year the record shows that the pastor of the Seventh Church began to gather materials for the history of the congregation, and that is perhaps one of the reasons why this sketch has grown to what some may think improper bounds.

In the fall of this year, for the purpose of improving the



praise part of the service in the congregation, a singing class was commenced under the direction of Mr. William Martin, who was probably the precentor at this time. On November 19 the class numbered about twenty, mostly young people, who met at the house of Mrs. Shuttleworth, Leiper street.

On January 1, 1868, the pastor started a small four-paged double-column monthly paper, about 10 by 7 inches, called *The Vineyard*. At the head of page one was a small cut of a bunch of grapes, and the motto was "Son, go work to-day in My vineyard." The object of this little journal was to explain the congregation's work and to stimulate the people to assist their pastor. It contained short, original articles of a religious and moral character, items of congregational news, a few choice anecdotes and a short poetical selection. This was a good year to issue such a paper, since the people needed a rousing in the work of securing money for the new building; and yet it was perhaps the very worst time to begin such a publication, for while the work of building went forward the labors of the pastor-editor were quadrupled in preparing sermons, visiting the people, collecting money, procuring building materials, overseeing the work of church erection and not shunning when he deemed it necessary to take a hand himself at work; and so with June number the *Vineyard* had to be suspended. The price of this diminutive sheet was thirty-five cents a year. Mr. George S. Ferguson, of Philadelphia, was the publisher, Mr. Charles M. Cooper was agent and the pastor the editor. The Session of the congregation appropriated from its benevolent fund ten dollars and other friends donated a still larger sum to aid its circulation.

The great event of our history this year was the beginning of the work of erecting our church edifice. The ground had been secured and paid for at the northwest corner of Orthodox and Franklin streets, we had agreed upon, and the architect had drawn out our plan; and on May 8 the Trustees, with Thomas B. Taylor and the pastor constituting the Building Committee, resolved to begin the work; and at this meeting the following Trustees were present: Messrs. David Murphy, Samuel Teas, Hamilton Scott, James Smith and Thomas Conley. The plan called for a stone building, one-story in front and two in the rear, the dimensions of the whole building being 123 by 45 feet, the roof to be placed on all, the rear rooms to be completed. And in order to keep down expense the audience room in front to be left for the present unfinished.

We got estimates from a number of parties for the stonework and materials, and finally we agreed with Mr. B. F. Phene-ger to do the stonework at \$2.70 a perch, we furnishing all material; and we agreed with Samuel P. Faunce for stone at \$1.65 a perch; Thomas B. Taylor, of Frankford, agreed to do all except stonework of the building for \$6400 and to take the Paul street lots at \$2000 in part payment, we to pay \$1500 when the roof was on the building and \$1000 at the end of the year.

On May 9 ground was broken, a Frankford contractor beginning the excavation for the cellar, which, on account of rain, required five weeks for its completion. The stonework was begun July 8, the mason agreeing to make the walls two and a half feet up to the cellar joists.

Thursday, July 30, was Founding Day, the cellar walls having been finished. A temporary floor was laid on the joists, a small platform was erected, over which uprights supported an American flag. The exercises began at 4.30 in the afternoon, at which time some two hundred and fifty to three hundred persons were present, who were all compelled to stand, although the day was excessively hot. Professor J. K. McGowan, one of the United Presbyterian precentors of the city and author of the Sabbath School Psalmodist, with a company of singers he had brought with him, led the praise service, the psalms used being the whole or parts of the 84th, the 102d and the 148th. The Scriptures were read by Rev. Lafayette Marks, pastor of the North Church, the part chosen being Ezra 3, 6-13. Dr. Joseph T. Cooper, pastor of the Third Church, Philadelphia, led in prayer. Addresses were made by Rev. Thomas P. Coulston, of the Frankford Baptist Church, and by Rev. Curtis F. Turner, of the Methodist Episcopal Church, Frankford, and by Rev. Francis Church, pastor of our First Church, who also placed a box in the corner-stone, the box having been prepared by Charles M. Cooper, and which contained the daily papers, Confession of Faith, Psalm Book, The Vineyard, coins, etc. A collection was taken up amounting to \$50, and in the evening a supper and musical entertainment for the benefit of the Building Fund was given in Wright's Institute, the tickets of admission being fifty cents, and at which some two hundred and fifty persons were present.





## CHAPTER VI.

### FROM THE FOUNDING OF THE NEW BUILDING TO OPENING, 1868-1869.

No one had been appointed to superintend the erection of the new building, but the pastor was scarcely ever absent from it a single day, except Sabbath. On November 14 the stonework was finished, and on December 11 we had thirteen men at work grading the church grounds, and arranged for them to have lunch at the house of Mrs. Mary Ann Nixon. The slaters began work on December 8 and did not finish until January 7 following. According to the measurement of Mr. Charles Deal, of Frankford, the stonework in the building amounted to 1419½ perches.

During the summer of this year Mr. William Baird began to enlarge his building, in a part of which we were allowed to worship, and so we were compelled to move and hold our services in the Odd Fellows' Hall, at a rent of five dollars per Sabbath; and sometimes, on account of this part of the building being occupied, we were compelled to move to a small room in the third story. During this period we were very uncomfortable on Sabbath day, owing to noise and unsuitable quarters; and the consequence was our Sabbath school very much declined. We continued there, however, until Mr. Baird invited us to return to his building, where we were again made very comfortable.

Very effective work was done this year in securing money for the new building, both in the congregation and to some extent outside, the people having before their eyes a practical encouragement.

At the June and September meetings of the collectors some two hundred dollars each had been secured, and the total collections from all sources for the Building Fund this year amounted to \$1284; and it is computed that of this amount the people of the congregation gave for the year \$671.06, a part of which was most likely what they subscribed in 1863. In this sum there were liberal offerings. Mary Wood and daughters gave \$100; Samuel

Teas, \$50; Daniel Galbraith, \$50; Hamilton Scott, James W. Latimer, James Allen, Samuel Sykes, each \$20. The following gave \$10; E. D. J. Hoagland, Robert McBride, John Scott, Ellen Fulton, Susy Nixon, Elizabeth McCaul, Charles Gray, Robert Ramsey, and quite a number gave five dollars each. During the year these persons collected the following amounts: Samuel Teas, \$93; Margaretta M. Cooper, \$77; Margaret Arnold, \$32.40; Robert Moody, \$58; Hamilton Scott, \$20; J. J. Stewart, \$46.60; Sarah Sykes, \$49.50; Margaret Jane Blythe, \$17.00; Mary Foulkrod, \$53.25; Elizabeth McCaul, \$14.50; Ellen D. J. Hoagland, \$7; Cornelia Nixon, \$8.50; Eliza Harper, \$21.20; the Misses Wood, \$16; Ellen Fulton, \$9. A number of the young people also had subscription books, in which they entered weekly subscriptions for the building from five cents upward. This year marked the departure of Mary Moody, a young woman, who, like her mother and some other members of the family, was cut off by consumption. The pastor's record shows that he visited her for the last time on Friday, March 6, when she said in answer to his kind inquiry, "I am waiting for Jesus to take me home;" and in answer to his question "What shall I tell the living as your message to them," "Tell them," she answered, "to trust in Jesus." "But," continued the pastor, "what shall I tell young, careless persons." "Tell them," she continued, "to come to Christ now, for now is the time." This lovely young Christian was buried on March 10 in St. James' Methodist Church graveyard at Olney, where, it is believed, all the members of the family sleep.

Besides the large contributions to the church building this year, the liberality of the congregation was shown in its giving for pastor's support \$160 for the quarter ending June 30, the largest amount for the same period, it is thought, we ever received, and this, we felt, was largely owing to our monthly card-giving scheme. Our annual mission subscription, which will be found in the Souvenir, shows that we gave \$132.37. Of this amount Daniel Murphy gave \$50. The following entry is found in the pastor's journal July 25: "We hear that Miss Tenant has left us \$500. Thanks be to God."

The year 1869 was in some respects the most remarkable and encouraging one in the congregation's past history, as far as a suitable place of worship was concerned. The church building, for which the pastor and people had been working since the spring of 1863, was this year opened in its lecture and Bible class-rooms,



JOHN J. STEWART



causing great joy among the people of the congregation, and, indeed, in sister churches and the community. On February 13 the floors of the lecture and School school rooms were nearly laid. On April 3 Pinker & Deal, of Frankford, were employed to put in gas pipes, at a cost of \$76. On the 7th Louis Hilt was pointing the stonework, and on the 15th we agreed with Francis Deal to plaster the lecture and adjoining rooms for \$240. During the months of June and July, when a little spare time could be found, the pastor sorted lumber scaffolding, taking out the nails, being occasionally assisted by some of the men of the congregation. The scaffolding was valued by James McCartney at \$103. On June 13 ten or fifteen men, with some ten horses and carts, were grading the church lawn and hauling away the dirt, for which ten cents a load was secured. The ladies of the congregation prepared a supper for these men in the new building, which was, I suppose, the first service in it, not exactly a religious, but still a benevolent one.

Mr. Samuel Sykes, of the congregation, and his partner, Mr. Creighton, agreed to do the painting, graining and varnishing of the lower rooms for \$140. It proved that the varnish on the back of the lecture room pews did not dry properly, and hence they had to be afterward covered with cloth. On October 14 quite a number of the ladies of the congregation and those of sister congregations had a quilting party in the new Bible school room, preparing for a fair, and on the same day the carpenters were making a boardwalk through the church lawn. On November 29 we learned from our attorney, the afterward lamented W. J. McElroy, Esq., who was killed in a railroad wreck, that Lewis, the slater of the church, had entered a lien against the property on account of some dispute with our contractor, Thomas B. Taylor, and we were instructed to withhold payment. This case never came to trial and was finally stricken from the list.

The financial question is always a pressing factor in the erection of a church. On January 7 our Building Fund had been reduced to some \$200 and bills were coming in with great frequency. A large number of collectors in the congregation—men, women and children—were at work presenting their subscription books wherever opportunity offered, and their reports and gatherings were received weekly in connection with the Wednesday evening prayer meeting.

In fact, the collecting books of the congregation, including



those of the pastor, from his ordination in 1856 to his resignation in 1873, showing receipts, it is believed, of not less than fifteen thousand dollars, more than three-fourths of which the pastor secured himself, are both a curiosity, an object lesson to church beggars, if they will study the plan there developed, and are a most important part of the congregation's history. Of these books we shall endeavor to arrange a complete list in the Souvenir.

The pastor, likely in conjunction with Daniel Murphy, the Treasurer, arranged to have the opening collection for the new building to begin September 1, 1869. In the part of the year previous to that time such amounts as the following had been received from persons who had, in some cases, given before, and who also gave afterwards at the opening: James McCandless, \$100; Rev. Dr. J. B. Dales, George H. Stuart, Hays & Ellis, James P. Ferree, each \$50; John Clendenning, Fannie Stevenson, each \$25; William Getty, Mrs. Thomas Duffield, each \$20, and others gave smaller amounts. On March 9 the pastor took his collecting book and ventured into Foster's Cotton Mill, corner of Adams and Wingohocking streets, Frankford, and was kindly taken around and introduced to the employes at their looms by, perhaps, a loom boss, who, the writer was afterward informed, was a skeptic. All persons received the pastor-collector kindly, and he in a few minutes secured subscriptions and cash to the amount of thirty dollars.

Sometimes the collectors had very encouraging weekly reports to present, as on February 17 it was announced that \$200 had been received, which might have included a large subscription received by the pastor. On May 26 only \$45 had been secured for the month; and the collectors reported that money was scarce and hard to collect. On September 4 the pastor visited Robert Moody, at Cedar Grove, and received from him \$13 additional. No collector manifested more enthusiasm for the new building than this untiring worker; he literally tramped the hills around Olney, Crescentville and Cedar Grove again and again.

Three concerts were held this year for the benefit of the Building Fund; the first in Baird's Hall, on January 25. This was a glee and ballad concert, quite classical, and was among the most successful we ever held. The artists were from the city, and were as follows: John Huggard, tenor; S. H. Barret, tenor; George K. Richards, baritone; Courtland F. Jenks, basso; M. B. Allebach, buffo; Thomas A'Becket, Jr., pianist. The program

was made up of selections from Bishop, Foster, Verdi, Balfe, Winner and other eminent composers. The use of the hall and piano were kindly given by Mr. Baird, who got up the program, sold 120 tickets and gave the singers an elegant supper, costing some fifty dollars. Four hundred tickets, at fifty cents each, had been sold, and between 300 and 400 persons were present, the gross receipts being \$220 and the net \$201.

The next concert was connected with a festival and was also held in Lanark Hall, April 6, and was termed the Seddons Concert, because under the direction of James Seddons, Esq., and this, like the preceding one, was a most delightful entertainment. Most of the artists belonged to Frankford and consisted of James Seddons, his sister, Mrs. Sallie Lazalere; Louisa Levis, Mary Wilson and the well-known William Smith. Mrs. Lazalere, who was a very attractive woman, was the violinist. About 200 persons were present on this occasion. Refreshments were served, and between fifty and sixty dollars were cleared. A concert was also held December 14 in, possibly, the Green Street Hall, at which Carl Sentz was present.

Two fairs were held this year for the benefit of the Building Fund. From a fair circular in the Souvenir we note the following: "The church has been erected, and it is proposed to hold a fair in the new building, corner of Orthodox and Franklin streets, about the second week of October." And this circular is signed as follows: M. M. Cooper, president; Miss Kate Emery, Presbyterian Church; Mrs. Rebecca Thorn, Methodist Episcopal Church; Miss Lizzie Ashton, Mrs. Eliza A. Duffield. A still grander fair, for which earnest and long-continued preparations were made and at which sister churches of Frankford were represented by devoted workers and possibly by denominational tables, was held in Baird's New Hall, Green street, December 1 to 11. On Wednesday, the first evening, not many were present; but there were receipts amounting to forty dollars. On Monday there was a great snow storm, when only \$25 was received. The writer's journal has this entry on Wednesday, December 8: "The Duffields, Ann Oat, Mrs. Thorn, the Misses Murray working beyond all praise." On Friday evening, the 10th, we have this statement: "A stormy week. Pretty good number at fair each night. A number out from town yesterday afternoon. Messrs. Baird and Clendenning here to-night. Things are going very nicely." Saturday, 11th, was the last evening, and this is the journal entry: "Busy at

fair; a good many present to-night. Took about \$120 in cash. Had a very pleasant time." The writer is not able to say what amount was secured through this effort.

The pastor and his sister, Mary Jane Price, who was living at that time, lent the Building Fund, in a pressure upon it, six hundred dollars between them, which was afterward promptly paid. The writer having learned that Miss Agnes Tenant, of Frankford, had bequeathed to the church \$500, he on August 31 copied her will from the Philadelphia records. On December 13 the treasurer paid Samuel Faunce the balance due on bill of stone for church building, \$247.30, the whole bill being for 1362 perches, at \$1.65, amounting to \$2247.30.

The time fixed for the opening of the lecture room of the new church was the first week of November. From a printed collecting circular of September 1 it is stated that \$3000 was needed to finish the lecture room; and as the time drew near to open the pastor, by circulars, personal letters and appeals, endeavored to work up the opening collection. Toward the close of October he went to New York city, spending some three days there and bringing back two hundred dollars. Sabbath day, October 31, was the last day the congregation worshiped in Baird's Hall, although the Sabbath school remained there for months after and until their own room in the new church was finished. During the first part of November the pastor was busied night and day fixing things about the church, sending circulars for money, invitations for an opening tea and the like. His journal of November 4, the day previous to the opening of the lecture room, says: "Terrible pressure of engagements; building not fully ready. Have this evening lighted up with temporary gas fixtures."

The opening was Friday evening, November 5. Rev. J. B. Dales, D. D., who was to have preached that evening, was unable to be present on account of sickness, and Rev. Hugh Torrence, pastor of the Sixth Church, Philadelphia, took his place. Not a large number of our people were present from the city, although the evening was selected for their accommodation. At the close of the service the opening collection amounted to \$1330. On the same evening a social meeting, at which tea was served, was held in the new and unfinished Sabbath school room at 5.30 P. M. Special printed cards of invitation for this were sent to ministers and their wives in Frankford, to those of our denomination in the city, as also to prominent families in the vicinity.



SEVENTH UNITED PRESBYTERIAN CHURCH, 1869





On the Sabbath following, November 7, the opening exercises were continued, the Rev. John Stinson, of Ireland, brother of Mr. Thomas Stinson, of Philadelphia, preaching in the morning; Rev. W. S. Owens, pastor of the North Church, in the afternoon, and Rev. J. T. Cooper, D. D., of the Third Church, in the evening. The lecture room was well filled morning and afternoon and crowded in the evening. The collection had now swelled to \$2134. The people were delighted with the new building and surprised at the collection. The pastor, laboring during the week to increase the latter, was able to state in his journal of Thursday, November 11, that it had now reached \$2500.

Some very encouraging letters, with liberal donations, were received about this time from George H. Stuart, Dr. Dales, James McCandless, Charles Porter, of Philadelphia; William Welsh and Harvey Rowland, of Frankford; Samuel Templeton, Albany; Rev. Dr. John T. Pressly, Allegheny; Hugh Reed, Freeport; James P. Hanna, Pittsburg, and others. These letters will be found in the Souvenir. The noted G. H. Stuart says: "My hands are more than full, but I cannot withstand your earnest appeal and enclose my check for \$50, with my prayers for your success." Dr. Dales, James McCandless, Charles Porter, Thomas Stinson, Elliot Brothers, Isaac McGay, Henry Harrison, Samuel Kennedy, Fannie Stevenson and a host of other generous persons presented offerings at the opening, although they had given before and in most cases gave afterward. The most touching letter, to the writer, received in connection with the opening was that of the friend of a little deceased girl, who it appears had pledged to give a donation to the new church.

The letter is as follows: "Rev. Mr. Price, Dear Sir—Robina Blain said two weeks before she died if she lived till your church was opened she intended to be present and she would give you one dollar. But it has pleased the Almighty to call her away. I send it to fulfill her promise. Joseph Briggs, Sunday, 7th." We hardly know whether more to admire the devotion of the dead girl or that of the living benefactor who carried out her wishes. Who will venture to say that the offering of that little departed girl was not the largest among the thousands at the opening?

Some of the following amounts were not fully paid until some months after, November 5, but they formed a part of the opening collections: Mr. Thomas Stinson and family, \$170; Charles Porter, Elliott Brothers, Samuel Kennedy, Isaac McGay,



James Price, each \$100; James P. Hanna, Daniel Murphy, James McCandless, George B. Skilton, Rev. W. S. Owens, Thomas B. Taylor, Mary McKee, John R. Savage, Dornan & Maybin, Samuel Thornton, James Moore, E. F. Mason, the Misses McIntyre, Joseph D. McKee, each \$50. Fourteen persons gave \$25; five gave \$20; numbers gave \$10 and \$5, and others smaller amounts. The entry in the writer's journal of February 20 was literally true, not only at the opening, but all through the work of securing a new building: "I find we have the universal sympathy of all people here in our building operations."

From a paper found in the Souvenir and which the writer most likely read at the opening, the cost of the building, exclusive of ground, as far as then finished, was stated to be some \$17,610; the amount of cash paid on this was \$12,761, leaving a balance due of \$4849, as far as the building has been finished at that time. On February 27 James Price, the pastor, purchased from the congregation a piece of ground west of the church lot, which is fully set forth in the action of the congregation at its annual meeting January 1, 1872, which will be noticed in the history subsequently. Before this property was purchased one of the civil Courts of Philadelphia gave authority for the sale by having previously appointed an examiner to report touching the matter.

During the erection of the new building, its elegant location, commanding appearance, style of architecture and other attractions aroused public notice, and in the spring of the year the editor of the Philadelphia Evening Bulletin sent out to the writer a special messenger with a request that he should prepare for the paper a description of the new church. This was done and it was published in the Bulletin Saturday, May 8, 1869, and is as follows:

"New Church in Frankford.—The United Presbyterian Church of Frankford, of which Rev. James Price is pastor, have, for some time, been engaged in the erection of a new edifice, which is now approaching completion, and which promises to be one of the handsomest ornaments of the ward. It is located at the corner of Orthodox and Franklin streets; and from the fact that the ground is high, the neighborhood improving and the position central, the site is universally confessed to be among if not the very choicest in the place. The style of architecture selected is the early English, which is very simple, but exceedingly appropriate for the rural districts of our city. The front part of the building, which is intended for the main audience room, is one-story high, and the rear part, with walls of a uniform height, is two stories. The first story is divided into four rooms, namely, a lecture room, which is

to have permanent pews, and one each for prayer-meetings, trustees and pastor. These rooms can all be thrown into one by sliding doors and sash, affording accommodation for four hundred persons. The ceilings of these rooms will be about twelve feet high. The second story is intended for Sabbath school purposes. This apartment will also be divided into four rooms—one main Sabbath school room and three Bible class rooms, capable of being thrown into one by sliding sash. Arrangements are also made to have two infant school rooms in the third story, opening into the main room by sliding doors. The ceiling in the centre of the main Sabbath school room will be about sixteen feet high. Between the rooms just described and the audience chamber there is a vestibule eight feet wide, containing stairs leading to the second story.

"The audience chamber is 41 feet wide and 68 feet long inside wall. It is proposed to have an end gallery, and also two horseshoe galleries, one on each side of the pulpit. The floor is so arranged that persons sitting in the rear are higher than in front. A tower some 13 feet square rises at the southeast corner of the building, in front; from the ground to the pinnacle the distance is about 72 feet. The entrance to the audience chamber is through this tower and a porch in front. The lecture and Sabbath school rooms are approached by doors in the sides. Much care has been taken to make the ventilation as perfect as possible. There are brick flues built in the wall, opening at the floor in each room, conducting to a ventilator in the roof, and into each of these flues a gas-burner can be lighted should it be deemed necessary. There are also registers connected with the outside of the building for the introduction of fresh air, and others opening at the ceiling for summer ventilation. The walls are built of Frankford stone, and the outside is finished in what is termed rubble work, pointed, with mortar a shade lighter than the stone. Around the front and tower are buttresses capped with granite; window, door-sills and steps are of the same material. The heads of all openings are of ordinary stone, hammer-dressed.

"The dimensions of the building outside are as follows: Length, 123 feet; width, 45 feet; width front, including tower, 60 feet; height of side walls, 24 feet. The roof is slated. A cellar runs under the entire church. The walls are  $2\frac{1}{2}$  feet thick in the cellar, allowing 6 inches for the joists to rest on, thus preventing decay in the wood. Sand of the very best quality was procured in the cellar sufficient for the whole building. The materials used in the construction of the edifice are of the best quality, and every part of the work has been done in a most substantial manner. The cost of this building, if erected by contract in most parts of the city, would probably be from \$30,000 to \$40,000, but the Building Committee are of the opinion that owing to the way they have managed the work, and on account of other things favorable, they can finish for about \$20,000. The lecture room will be finished in a few weeks, and the expenses thus far will be about

\$16,000, all of which have been paid except some \$2500, which it is hoped will be raised at the opening. The congregation, which numbers about one hundred members, have been working energetically, and they rejoice to say that they have met with universal sympathy in the community. The main features of the present plan of the building are the fruit of the pastor's study and careful observation for years, wherever he has traveled; but too much praise cannot be given to the architect, J. H. Windrim, Esq., of Masonic Temple celebrity, who has clothed the pastor's idea with order and beauty, combining simplicity with elegance, and commodiousness with economy."

There was during this year but one death in the congregation, but this was the sudden and lamented departure of one of the most lovely and useful young ladies in the congregation, Miss Anna B. Cooper.

She was seized with typhoid fever May 5, and, notwithstanding the best medical care and nursing, the disease continued with increasing violence until her end. Her funeral was a large one; in the procession there was a great number of carriages and many persons were found walking. During the period of the funeral many of the stores in the vicinity of the home of the deceased were closed, as she was well known and beloved. Quite a number of the United Presbyterian ministers of the city were present, together with some from sister congregations in Frankford, and the services were very impressive. On the following Sabbath, May 23, the writer endeavored to improve this sad event in a memorial sermon, based on Matthew 9, 24, "For the maid is not dead, but sleepeth." The following is an extract from the discourse:

"Most unexpected to me, as doubtless to you, is it that I am called this day to apply these truths to ourselves and especially to this afflicted family. She whose loss we to-day mourn was certainly the last we should have selected as likely to so soon illustrate this particular passage of Holy Scriptures. For weeks, indeed, she had been ailing, and for days she had been apparently at death's door; yet her youth, her strength, the careful attention she received and her occasional gleams of playfulness gave hope that she might recover to cheer her friends and work in God's vineyard. But while we were looking for life death comes and takes her from our midst. Seldom has the departure of so young a person; of one who moved quietly along in the ordinary walks of life; of one unknown to fame and fortune, created such a profound sensation. From what I have seen and heard I hesitate not to say that this town has been literally moved; expressions of sorrow and sympathy have come from all quarters and from all kinds of people.

"And no wonder, for she possessed just that sort of character not very often found, but when found sure to render its possessor a universal favorite. This young maiden was admired by the young and the old, the grave and the gay, the rich and the poor. She was equally at home in the kitchen or the parlor; superintending the Primary Sabbath school or working with the pen or needle for Christ. She won the heart, whether sitting smiling by the bedside of the poor and sick, dispensing her little gifts, or leading the festivities of the brilliant company at an evening party.

"The task has naturally fallen to me of trying to improve this visitation for our instruction and comfort. I could in one sense wish that some other one had stood in this pulpit to-day. I should rather sit down in the pew with mourning friends and mingle my tears with theirs, as I have been doing for these past days. My intimate acquaintance and intercourse with the deceased as a member of her mother's household for many years makes me feel as though I had just laid a sister in the grave. With her I have read, reasoned, worked, visited, romped, sung, laughed and wept.

"Still, as her pastor, I esteem it a privilege as well as my duty to seize the graces and virtues of her character before they pass into forgetfulness and hold them up to you, the living of to-day, and especially to those of her own age and sex, that they may form additional ornaments of your character. Anna B. Cooper was not without her faults. Who is? Yet hers were so few—they so much arose from circumstances over which she had not entire control; they were also so temporary and likely to be removed—that in a general estimate of her character we dare not let them weigh much in our minds.

"Her prominent traits were those which are always most admired by the sensible and good of either sex, which are most needed to benefit society and make home happy; but which, I am pained to say, are seldomest found among the young women of our day. Nature had done much for this young person and parental and Christian culture had but improved the gifts. To a tall and graceful person and an open, lovely countenance, there were added attractive manners and a constant desire to please. Had she moved in the circles of wealth or chosen for her companions the daughters of fashion, she might have become noted on Chestnut street; but that she did not do this only develops one of her graces.

"She lived for a higher object than life's gaieties. The dancing school, the ball-room and the theatre had few attractions for her. It was only in the more simple or homelike companies that she found pleasure in an evening. She might have been seen wandering with an absent mind in the brilliant salon, surrounded by scores of her attractive sisters, herself, unconsciously, the most attractive of all. And the same spirit was manifested with reference to accomplishments, dress and the world's possessions. Furnished



with a good, plain education and still aiming to improve herself in the arts which might be useful in the Church or the family, she cared nothing for those fashionable accomplishments upon which so much expense and labor are often lavished in vain. In her dress she was exceedingly neat, simple and economical, willing to deny herself where she could for the cause of Christ. Where she had seen one of her vain sisters pass along the streets arrayed in all the novelties of a low, worldly taste, she had exclaimed: "I would be ashamed to be seen dressed in that way."

"She was exceedingly amiable and kind to all. She would not stoop to a mean thing, nor would she allow herself to be unnecessarily despised; yet pride found in her little quarter. She suited herself to the company in which she might be placed and never esteemed any, whatever their age, color or circumstances, beneath her notice. She was respectful to the aged, playful with the young and always had a smile and a kind word for everyone. And nowhere were these qualities more conspicuous than in her treatment of her parents. For them she cherished through life the most profound respect and affection. She consulted them even in trifles; she could not dare to contradict them, and would have scorned to act contrary to their will.

"She excelled in the performance of domestic duties. These she studied and practiced, both from obligation and pleasure, and in them she became proficient. There was nothing with which she was not familiar in the whole range of household management. Young as she was, she could have taken entire charge of any such establishment. This is a piece of female accomplishment which, I am sorry to say, is held far below par in our best families, and which is very much banished from our female boarding schools. And in the case of her of whom I speak, what gave symmetry and consistency to these traits was good, sound common sense.

"But what crowned all attainments was her simple heart piety. She never, indeed, made a public profession of religion, by uniting herself with the Church, and in this we cannot defend her. But we may be allowed to say she evidently felt this to be her duty; she had for months before her sickness intended to take this step, and beyond question would have done it had she been spared. Happily, however, we have plenty of evidence that she possessed that of which outward profession is only the sign. Carefully trained in her youth as to the great doctrines of the Gospel, she illustrated them in heart and life. She loved her Bible and was in the habit of reading it daily. I can scarcely remember an instance in all the eleven years during which I was a member of her mother's family in which she was absent from the church service or the social prayer-meeting, unless providentially hindered. At her death she was collector of the weekly contributions of this congregation for our new building; as also Superintendent of the Primary Department of our Sabbath Schools, where she endeared herself to the little children. She was liberal, as far as she had



MISS ANNA B. COOPER





the means, in giving to the cause of her Master; and for those who were too narrow and selfish to give when they had the means, she had disapprobation and pity.

"But it was toward the close of her life that her Christian virtues appear the brightest, and the evidences of her interest in Jesus and preparation for Heaven were most unquestioned. Disease a few weeks ago admonished her to keep the house; it very soon after laid her on her bed and seized her system with tremendous violence; even sometimes ascending to and making reason totter on her throne. During days and nights her mind wanders; but, happily, down to the last she still has her little bright seasons, when reason shines out clear. It was my privilege during her last sickness to be at her bedside much of the time day and night, until she departed. On one occasion she desired me, when sitting by her side protecting her from imaginary dangers, to pray with her. I did so, and in calmness her heart appeared to rise with me to our Father. At another time I read to her the 23d Psalm and said to her: 'Anna, what Psalm is that?' Bewildered by the disease, she could not tell, but said: 'It was that one which began "The Lord is my Shepherd."' At another time, with tears in her eyes and a sad, sweet face, she looked up at her mother and said: 'O, if I could only remain conscious long enough to pray.' The day she passed away I inquired: 'Anna, are you afraid to die?' 'No,' she answered. 'Why, are you not afraid?' Her answer was: 'Because I have given my heart to Jesus.'

"Never, perhaps, was the language of my text more exemplified in anyone than in the case of her departure. While her mother and I sat by her bedside, I with hands locked in hers trying to calm Nature's convulsions which shook her so violently, gradually all struggles ceased and while we were congratulating each other on the sweet rest she was enjoying and the prospect of her being better next day, she was really reposing in death and I was unconsciously holding the hands of a dead girl. She literally, but imperceptibly to us, fell asleep in Jesus, not to awake or be disturbed till these heavens be no more.

"Christian parents, this event has a lesson for you. Would you have your children to be ornaments of society, a blessing to the Church and a comfort to yourselves even in death, train them in those sweet graces which this person possessed. People of this congregation, the event speaks to us loud, and it has been sent at a special time and for a special purpose. Cease to agitate a little family matter, which is disturbing the congregation, and work in preparation for eternity. Sabbath school workers, we have lost one of the youngest but most efficient of our members—let us close our ranks again and battle for the cause.

"Young persons present, this visitation especially addresses you. The favorite, and one of the youngest of your band, is taken from you; but from Heaven she sends a message to you to-day. Anna B. Cooper said on her dying bed: 'I do love Jesus; if

ever I get well I will try and love Him more and serve Him better.' She, from yonder bright world, looks down and speaks to you and pleads with you to do as she would have done if she had been permitted to remain by your side. Will you do it? I think all heaven must tremble if you say No. If you continue to live in neglect, the memory of this sweet departed girl will haunt and reproach you day and night. And now, my hearers, I have done. Anna Cooper's form we shall never see again here below; but henceforth we shall write her name among the saints of God. Farewell, lovely young woman, we will cherish your memory, follow your example and, in the hope of meeting you, we will, till then, consoe ourselves with the heavenly truth that 'the maid is not dead, but sleepeth.' "

The amount contributed for annual congregation expenses ending April 1, 1869, was \$3320.00; total offerings for the year, \$4076; average per member \$45.28, the largest in Presbytery except one. As in the previous year, the pastor, it is believed, was not absent from the pulpit a single Sabbath except one, when he was attending a meeting of Synod; and this was true in other years. He often took no vacation and frequently preached three times on Sabbath.

The preacher this year had, indeed, his joys. People everywhere smiled on his efforts to erect a church and poured in the money by hundreds, even thousands, of dollars. Still he was not without his trials. A part of the record of Sabbath, February 20, is: "O, that God would send the Spirit; sinners' hearts are hard. What can poor ministers do?"

That of another Lord's day is: "Very cold, but full house all day, and pretty good attention. Some young persons still misbehave." Sabbath, March 28—"Tried to induce some bad boys to come into Sabbath school; they mocked me. Lord bless the advice and papers I gave them." April 4, Sabbath—"Very blustry day. Tin ventilator on roof of Baird's Hall tried to rival preacher's voice." April 18—"The nicer the weather the worse often the attendance in afternoon." April 27—"Spoke at funeral of Mrs. C., a careless woman, who wanted no minister and died saying she was happy."

April 10—"A mother complains that her daughter, a member of our church, who is neglecting duty, has been led away by worldly young men." June 16—"Visited and conversed with Miss ——— on personal religion. Had trouble, she said, with a schoolgirl and felt unforgiving. Had sought Christ and did not find Him. Promised to seek Him with her whole heart." The

record of Sabbath, June 27, is: "Miss ———, mentioned in above record of June 16, left a letter in my hat at church relating to her personal history, which is really strange and romantic." On July 5 this same person applied for membership in the Church. Pastor spoke pointedly to her to beware of self-deception and afterward advised her to wait. She never again applied. Such was this happy, anxious year, 1869.



## CHAPTER VII.

### FROM THE OPENING OF THE NEW CHURCH TO THE PASTOR'S ENTERING HIS OWN HOUSE, 1869-1872.

At the opening of the year 1870 we, as a congregation, found ourselves happily housed in our new and elegant church, and although only our lecture and adjoining rooms on first floor had been finished, yet never before had we been so comfortably fixed and prepared for effective church work. The church lawn being quite extensive and capable of being much beautified, the pastor, occasionally assisted by a few friends, occupied his spare hours from study in sodding borders and fixing walks.

A more important work, however, was to have the Sabbath school room, in the second story, finished. The public opening of this elegant apartment took place on the afternoon of May 22, 1870, which proved to be a beautiful, sunshiny day. The schools leaving Baird's Hall were delighted to get into their own home. A few strangers were present at the opening, when the pastor preached a sermon, he thinks, to the young people. The collection for the Building Fund at this service was \$25.47. All were delighted with the new room, and some thought it the choicest place in which to hold the preaching service.

In our Building Fund straits some of the old friends who had frequently given before, again came to our aid. The following gave \$100 each: Elliott Brothers, Philadelphia; Isaac McGay, New York; James Price, the pastor. The following gave \$50 each: Samuel Kennedy, Samuel Thornton, the Misses McIntyre, Edward T. Mason, Joseph D. McKee and quite a number of others gave smaller amounts.

The journal has this entry April 29: "Had a meeting at John J. Stewart's about the building. Agreed to pray daily at noon and to meet every two weeks to receive whatever the people would give to the following special collectors now appointed: John J. Stewart, Mary Stewart, Mrs. M. M. Cooper, Ellen Fulton."



For the benefit of the Building Fund a fair was held in Baird's New Hall, Green street (Mr. Baird, as usual giving it free of rent), beginning November 3, 1870. As this was one of the most pleasant and successful efforts of the kind in the history of the congregation, we must quote here the Fair Circular, as it gives a picture of the methods adopted and of the delightful sympathy of other churches and the people of Frankford. It is as follows:

FAIR  
OF THE FRANKFORD UNITED PRESBYTERIAN  
CHURCH,  
REV. JAMES PRICE, PASTOR.

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The pastor and people of this congregation beg leave to tender their most hearty thanks to the people of Frankford and vicinity for their liberal and repeated aid, and to inform them that the lecture and Sabbath school rooms are open every Sabbath, and are quite well filled with worshippers. The pews are not rented, but free, the church being supported by voluntary subscriptions and contributions, and all persons will be made welcome who wish to come and worship with us. We are happy to inform the public, that by united and unwearied exertion and the aid of friends, we have paid all bills almost as fast as presented. There only remain two bills, amounting to about \$2000, which, it is expected, the contractors will soon present. These are the only claims against the building or ground, and we wish to keep out of debt, which mostly proves a terrible burden to churches.

The ladies of the congregation, with some little hesitation, appeal to the public again; but relying on the excellence of their cause and a generous community, have resolved to hold a fair on October or November of this year for the above object. They are happy to say that they have already met with the kindest sympathy and promises of aid. Many ladies of other denominations have kindly volunteered their services, and are now meeting with us every Thursday afternoon in our new school room, for sewing and other preparation; and we hereby extend a hearty invitation to ladies in the town favorable to our work, and who may find it convenient, to meet with us at the above time and place.

It is the wish and will be the aim of persons in charge of the fair to present as many useful articles as possible for sale, although the fancy will not be overlooked. Among other tables they will endeavor to have distinct ones for glass and china, tin, woodware, etc.

The co-operation of friends everywhere, as well as the sympathy and gifts, of all benevolent individuals, however small, are earnestly solicited.

Persons receiving this circular are invited to make or donate some article for the fair; a piece of tin, glass, wood, iron-ware or

fancy article. Please search your store or house, and see if you cannot find something to aid this good object.

Donations may be sent to any of the undersigned Committee, in money, clothing, provisions, furniture, tin, china, glass, wood-ware, perfumery, confections, books, pictures, needles or fancy work.

Mrs. Margaret M. Cooper, 4428 Frankford Avenue, Frankford.

Mrs. M. H. Taylor, 4238 Frankford Avenue, Frankford.

Miss Ellen D. J. Hogeland, 4509 Franklin St., Frankford.

Mrs. Mary Stewart, 4512 Penn St., Frankford.

Mrs. Mary A. Stratton, 4315 Frankford Avenue, Frankford.

Mrs. Rebecca W. Thorn, 78 Adams St., Frankford.

Miss Anna Murray, 4439 Frankford Avenue, Frankford.

Mrs. Eliza A. Duffield, Cor. Paul and Tacony Sts., Frankford.

Mrs. Sarah J. Stinson, 948 Franklin St., Phila.

Mrs. Ann Jane Skilton, 530 South Second St., Phila.

Mrs. Harriet Julian, 1826 Mount Vernon St., Phila.

The journal has this entry November 3: "Thursday—Fair opened this evening in lower room of Baird's Hall; not many present on account of concert in room above; took in \$20. Room handsomely trimmed with greens, flags, etc., under direction of Miss Mary Murray. The excitement connected with these fairs is great. I can hardly sleep some nights." It is probable that this was one of the fairs at which sister churches in Frankford had tables representing their denominations. The fair was open over two weeks, or until Saturday evening, November 19. The journal of the writer has this to say as to the close: "Fair closed this evening, a good number being present. Two violin artists, Messrs. James Seddons and John Murray, discoursed sweet music. There was some fashionable promenading by young men and young, charming ladies; some with hair flowing loosely down their backs." Had a very pleasant fair all through; chancing was forbidden, and, as money was scarce, did not realize as much as we anticipated.

A Frankford paper, styled the "Bee," of Saturday, November 12, has the following notice, who the smiling-faced young lady referred to might be the writer cannot remember: "The fair of the United Presbyterian Church is still in progress at Baird's Hall. This enterprising congregation should have the hearty support of all our citizens. Their pastor, Rev. Mr. Price, is enterprising and a hard worker in the good cause. We sincerely hope the fair will be as profitable as it is pleasant. The young lady who has charge of the ice cream department at Baird's Hall always has her department full of customers. It is accounted for only that her

pretty face always has a smile flitting over it, and her pleasant manners make her a favorite among all visitors."

The following is the report of fair receipts in the various departments. The tables took in as here mentioned: Refreshment, \$103.14; Book, \$36.94; Wood, \$32.32; Toys, \$20.92; tin, \$62.33; Glass, \$44.37; Perfumery, \$51.01; Dry Goods, \$22.82; Fancy, \$53.79; Young Men's, \$26.42. The other departments were as follows: Amusement, \$20.01; Bible for Young Men, \$22.45; Quilt for James Price, \$13.40; Tickets, \$132.63; Donations, \$35.56. Total, \$678.10. On December 20 \$500, the proceeds thus far of the fair, were placed in the hands of the treasurer of the Building Fund. Many of the things remaining over were placed in Mr. Daniel Murphy's store and sold under the direction of Mrs. M. M. Cooper for the benefit of the church, so that the receipts were afterward largely increased.

The death of Miss Mary Jane Price, the pastor's sister, on December 6, 1870, was an event which saddened his heart and cast a gloom over the congregation. While attending Mount Union College, Ohio, or afterward, while engaged in teaching, she caught a cold, which developed into consumption. In the beginning of this year the writer brought her to Frankford, where she worshiped with the congregation when able. Although a brother makes the statement as to his only sister, he cannot help saying she was an attractive, educated, amiable young woman. Our Philadelphia ministers attended the funeral, and Drs. Dales and Cooper made addresses over the body in the church.

Some quite liberal sums to meet final building payments were received from old friends of the pastor who had already given a number of times before, and which will appear, from the following extracts of letters and subscriptions at this time on the pastor's book. Charles Porter, of Porter & Dickey, writes March 3, 1871:

"Your kind favor of yesterday received. Was glad to hear you were succeeding so well in raising funds. Enclosed find check for \$100." Mr. Isaac McGay, of New York city, writes February 27, 1871: "Your note just to hand, and I have only time to say that you may set me down for \$100. I will speak to Mr. Henry Harrison. Please let me know when you must have the cash and you will soon hear from me." Another letter was written by the same person May 4, from which we make the following extract: "I asked Mr. Henry Harrison to lend a hand also, which he very cheerfully did, saying that he is always will-



MISS MARY JANE PRICE



ing and ready to help those ministers and people who are honestly maintaining the principles of truth. Enclosed please find check for \$200, half from Mr. Harrison and half from myself. We are glad you have such a fine building."

The following is an extract from letter of James McCandless, dated April 26, 1871: "Recently in reading, a Latin maxim was brought to my notice which I thought pretty good, 'Bis dat qui cito dat.' Acting upon it I enclose you my mite (\$50), which please accept with the wish that you may speedily receive the necessary amount to relieve your financial wants."

The following are extracts from letters of this year from Dr. John B. Dales, pastor of Second U. P. Church, Philadelphia, March 28, 1871: "You may put our family down again in your subscription book for \$50. We will send you the money in a short time. We could wish it were far more. A people that have tried to help themselves as you have been doing from the beginning, ought to have the help of others." The other letter is dated April 4: "Please find herewith \$50, the amount of my own and my family's renewed subscription for your church. We only regret that it is not a larger sum; and it goes to you, I assure you, with the heart's desire and prayer unto God that your people may be helped entirely and happily through your work." We also received during these final payment months \$100 each from David B. Ervin, Philadelphia; Richard Garsed, Frankford, and James Price, pastor. From the following we received \$50 each at this time, which, in most cases, was a renewed subscription: Thomas Stinson, Elliott Brothers, Alexander Ervin, James Moore, John Alexander, Joseph D. McKee, and from many others smaller amounts.

The writer about this time being invited to an evening tea at William Welsh's, Esq., on Strawberry Hill, was asked particularly by Miss Julia Welsh, afterwards wife of Rev. Dr. Vibbert, to describe what she termed our "Cottage Meetings," with which we seemed to be more successful than any other congregation in Frankford.

A regular meeting of the United Presbyterian Presbytery of Philadelphia was held in the Frankford Church April 10 and 11 this year, and also an adjourned meeting May 4. These meetings were quite fully attended and much important business was transacted. At both these meetings the ladies of the congregation had prepared an elegant dinner for the members and friends in atten-



dance on the Presbytery, and at the first meeting also a supper. About this time Mr. Samuel Teas, as an elder of the congregation, resigned, and receipted his certificates, which left the Session of the congregation with only one ruling elder, Daniel Murphy, and the pastor as moderator; and, on request, the Presbytery appointed George B. Skilton, of the First Church, and James McCartney, of the Ninth, to meet with and aid the Frankford Session.

An event of considerable interest to the congregation and still more to the pastor this year was his marriage to Mrs. Anna Robertson Cannon, at the residence of her mother, Mrs. Mary Robertson, of Coila, N. Y., September 7th, 1871. As stated in an early part of this sketch the writer met Miss Anna E. Robertson in 1856 when on a collecting tour to secure money for the payment of the old Baptist Church building, which our congregation had purchased. Miss Robertson, who had two brothers in the State of Texas, went to that place about 1859, and some time after she became united in marriage with Alphonso Cannon, M. D., of Hempstead, Texas.

During the American Rebellion Dr. Cannon, not wishing to join the Confederate army, moved to Mexico and there practiced his profession until the close of the war, in 1865, when he returned to his old home in Texas, and there, shortly after he died. Mrs. Cannon now returned to her mother's home in Coila, where the writer's acquaintance with her was renewed. This lady was unusually attractive, both in personal appearance and manners. The marriage took place just at the close of a meeting of the New York Synod. The members of that body, having got information of the coming affair, joked the writer over what was about to take place.

After a short trip to Eastern cities he and his wife came to Frankford and were most cordially and enthusiastically received by the congregation and by hosts of friends outside. Mrs. Margaret Arnold, a member of the congregation, on first meeting the pastor after his return in her free, jolly and large-hearted way gently slapped him on the back and intimated he had successfully hid this matter from the people.

At the fall Communion seventeen new members were received, the largest number ever taken in at one time in the history of the congregation so far, and the total number received this year, from February to November, was 23.

The report of the congregation to the General Assembly,



MRS. ANNA R. CANNON



April 1st, 1871, showed communicants, 91; salary to be raised by congregation, \$700, as fixed by Assembly; additional salary from Assembly, \$225; amount raised for congregational purposes, \$1112. Total offerings for year \$1878. Average per member, \$20.63.

The annual meeting of the congregation, as required by the charter, was, as usual, held in the new church, January 1st, 1872, and among those present were: R. H. Lackey, Charles McLean, James Smith, Margaret M. Cooper, Margaret M. Taylor, William Martin, Ellen Fulton, John J. Stewart. Daniel Murphy was elected a Trustee for three years, and James T. Ross was chosen to fill the unexpired term of Charles M. Cooper. The Sabbath School room having, as usual, been beautifully trimmed, an annual festival was held. The room is declared to have been very full and the exercises most enjoyable. At the annual meeting of the congregation the reports of Daniel Murphy, the Treasurer for the year ending December 31st, 1871, were quite full and satisfactory, and of more than usual interest.

The following statement was also made by the Treasurer touching the cost of the grounds and building of the new church: Paid for church lots: For 60 feet from Louis Brous, \$2000; 60 feet from Thomas B. Taylor, \$1800. Total for ground, \$3800. Cost of building as far as finished, \$18,705.75. Total cost of lots and building, \$22,505.75, on which has been paid \$21,278, leaving a balance of \$1227.75. To meet this amount the Treasurer has in hand \$900, leaving a balance due and unprovided for of \$327.75.

The subjoined paper will also show a part of the transactions of this congregational meeting:

The following is an extract from the Annual Report of Daniel Murphy, Treasurer of the Seventh United Presbyterian Congregation of Philadelphia, and of the Secretary of the Board of Trustees of said congregation, which report was presented at the annual meeting of the congregation, January 1, 1872, and was, on motion of Robert McBride, adopted.

"In addition the Treasurer begs leave to report for the information of the congregation the following:

"The congregation was indebted to the pastor, Rev. James Price, for unpaid salary on the 31st of December, 1868, the sum of eight hundred and seventy-five dollars, and the Trustees sold to him in the month of March following the lot of ground adjoining the Church building, 40 feet front on Orthodox street, by 173

feet deep, for the sum of \$1333.33, upon condition of Mr. Price paying in cash the difference between the price of the ground and the balance due him, the amount being \$458.33, which payment appears on the Treasurer's books on March 1st, 1869; said payment balancing the accounts between the pastor and the congregation to the first day of January of that year. Since which time the congregation have fallen behind in the payment of pastor's salary, as follows, viz.: In the year 1869, \$174.65; in the year 1870, \$59.84; making at this date due and unpaid the pastor \$234.49.

"I certify that the above is a true extract from my report, Frankford, February 3d, 1872. DANIEL MURPHY,  
ANNA R. PRICE, Treasurer.  
M. M. COOPER, Witnesses.

"The above extract, as a part of the Treasurer's report, was adopted at the annual meeting of the congregation as above, on January 1, 1872. ALEXANDER GALBRAITH,  
Chairman.

It was at this time the custom of the Presbytery of Philadelphia to visit the congregations under its care at certain intervals by a Committee regularly appointed. The Committee to visit the Frankford Church consisted of Revs. Alexander Calhoun, of the Fifth Church; W. C. Jackson, of the Fourth, and Elder Thomas Stinson. The custom was to examine the pastor, Session and Board of Trustees. The Committee kindly urged the congregation to go forward with the Lord's work, and Elder Stinson advised the finishing of the front part of the church; promising at the opening to bring men from the city who would pay half the cost.

Mr. James Pollock having undertaken the work of getting up a concert to assist in paying the debt on the church building as far as finished, began the business in time. On February 15, more than a month ahead, he reported that he had got the tickets printed and had already disposed of \$30 worth. This was financially one of the most successful entertainments ever held in connection with the congregation, and its success was largely due to the liberality and untiring efforts of Mr. Pollock. Its description will be found in the Souvenir; the proceeds were \$301.50.

In this connection the following extracts from the writer's journal were intensely interesting to us at the time they were written: "March 25th, 1872—Paid Thomas B. Taylor, contractor, \$1127.75 in full, to do which got from Mr. Pollock \$100, and from Mrs. Cooper \$100.50 concert money." "June 17th, 1872,

paid Attorney W. J. McElroy, lien fee, \$25. This put ground and Church building, as far as finished, entirely out of debt, with nearly \$75 in my (the pastor's) hands."

In the work of procuring ground and a suitable church building for the Frankford United Presbyterian Congregation, the pastor, James Price, collected by travel and personal visits to the homes of thousands of people of our denomination in many States, by special appeals to personal friends, and by plans which he set on foot from March 17th, 1863, to June 24, 1873, \$13,-647.65. Not one cent in money of this amount had been received from the Board of Church Extension; they had, however, given us what they termed territory; that is the privilege of visiting the churches in certain Presbyteries and soliciting aid if we could get any. Early in this year we received the following letter from Rev. A. G. Wallace, Secretary of our Board of Church Extension:

"New Brighton, Pa., Feb. 8, 1872.

Dear Bro. Price:

"I enclose to you circular to Trustees and blank mortgage according to action of last Assembly. I find you were Feb. 27, 1863, granted authority to collect funds in Philadelphia, Delaware, Allegheny, Muskingum, First Ohio, Monongahela, Chartiers, Frankfort and Wheeling Presbyteries; and that you reported April 22d, 1864, the collection of \$1672.59, and obtained authority to continue collecting. Nothing in my possession shows how much you have received from the Church at large in aid of your enterprise. They will therefore fill out the mortgage according to their own knowledge, and after being recorded they will forward to me. If there is a mortgage on the property note it on the back. As your house is not completed, the Board will not make this mortgage any barrier to future negotiations for money which may be found necessary. The Board is now suffering from neglect of these things, and we must now remedy it as far as possible.

Yours truly,

"A. G. WALLACE."

The Board of Trustees of the Frankford Church declined to comply with this request, feeling that compliance might embarrass us in finishing our building, and we felt we were not under obligation to give a mortgage for money we had never received from the Board; but which the pastor had in many cases received from personal friends, some of them outside of our denomination, and from most laborious, self-denying and tactful efforts.

Now that the congregation had suitable quarters in which they could comfortably meet and work for the Master, and in the



year when they began to be free from debt, and in the midsummer of a year when they saw every bill connected with ground and new church as far as finished paid, they felt that they dare not neglect spiritual work. The pastor endeavored to fill the pulpit in a regular, loving and faithful manner; often having a preaching service in the afternoon for the Sabbath School when its members largely remained for the exercises, and on such and other occasions he held three public services, preaching himself morning, afternoon and evening. He took no vacation, and was not absent from his pulpit a single Sabbath during the year.

A special course of sermons on women's sphere and work in the church was delivered in the spring of this year, which drew full audiences, many of those present being from other churches in Frankford.

Wednesday evening meetings for prayer were held the first half of the year in the houses of the members, and in the latter part meetings were held in the lecture room of the new building, when the pastor gave a short exposition of the Sabbath School lesson; inviting others to speak and lead in prayer. On Wednesday evening, February 21st, the prayer meeting was held at the house of Mr. James T. Ross, in Bridesburg, when nearly twenty strangers were present; at the close of the meeting Mrs. Ross served refreshments. At the meeting in John J. Stewart's house, March 20th, between thirty and forty persons were present. On Sabbath afternoon, November 24, we had a union prayer meeting in our lecture room, people from the Frankford churches attending.

At the March Sacrament three ladies belonging to Dr. Murphy's Presbyterian Church, Frankford, Mrs. Ramsey, Mrs. Watson and a Miss Hoagland, who sympathized with us and occasionally attended our services, having requested cards of admission to our table, received them and communed.

Among the six marriage ceremonies of this year was that of Mr. Thomas R. Cheyney and Miss Mary Jane McBride. The marriage ceremony was performed in the new church, and was the first and only public wedding in the new lecture room during the writer's pastorate of the congregation. The ceremony was before a large audience and it is believed there were the usual bridesmaids, flower girls, etc.

## CHAPTER VIII.

### FROM PASTOR'S ENTERING HIS OWN HOUSE TO HIS RESIGNATION —1872-1873.

The pastor this year made a change in his domestic arrangements, and although of short duration it was for the time exceedingly happy. On April 25th he rented from Thomas B. Taylor a domicile owned by him, No. 4439 Paul street, adjoining the Baptist Church. Quite a number of the congregation held two surprise parties this year, going unexpectedly to the homes of two of the families. On January 23, some forty-two persons surprised William Martin and his good wife, and besides bringing materials for an elegant supper, they left behind them substantial gifts to show how they loved and appreciated Mr. and Mrs. Martin. The other surprise was on August 30th, at the house of Miss Hoagland and was arranged by Lizzie Schwartz, Josephine Foulkrod and others.

The report of the congregation to the General Assembly April 1st, for the past year, was as follows: Communicants; 95; increase, by profession, 15; by certificate, 9; decrease, 21; infant baptisms, 7; adult, 2. Officers and teachers in Sabbath Schools, 15; scholars, 132; contributions of schools, \$88; contributions to Boards, \$23; salary of congregation to pastor, \$808; salary by Assembly, \$300; raised for congregational expenses, \$633; total contributions, \$1464; average per member, \$15.41.

This report was in some respects the most encouraging the congregation had ever presented. The number of communicants was 95, the largest during Mr. Price's pastorate, and it is believed the increase for the year in membership was never before exceeded in any one year; still this was nearly equalled by the decrease. The salary of the pastor was likely larger this year than in any previous one; and it will be observed that the General Assembly had largely at this time increased its appropriation to the congregation.

The way of sustaining the Gospel or supporting the pastor heretofore was by monthly and quarterly subscriptions received through collectors; but the plan proved both laborious and defective, and toward the close of this year it was resolved to try a simpler, more systematic and Scriptural method. Hence on Monday evening, December 30th, 1872, a congregational meeting was held to consider and act upon this matter. The pastor, after consultation with the officers and some leading members of the congregation, had previously prepared a paper which explained the new method, and which was made ready for adoption. The following minute of the congregational meeting and the paper adopted, copies of which are in the Souvenir, will explain themselves:

"Seventh United Presbyterian Church, Frankford, December 30, 1872, 7.30 P. M.—According to notice from the pulpit on the previous Sabbath a meeting of the congregation was held at the above place immediately after public worship. On motion of James Pollock, James T. Ross was called to the chair, who briefly stated the object of the meeting to be the consideration of the system of weekly giving to support the Church. A paper illustrating the principles of the plan in use in the Frankford Baptist Church having been read by the pastor, James Price, it was, on motion of Messrs. Gray and Pollock, adopted unanimously, and is as follows:

### RESOLUTIONS

Adopted by

#### THE FRANKFORD UNITED PRESBYTERIAN CHURCH.

Whereas, Money is required to sustain the Church, to pay the pastor's salary, the sexton, the bills for fuel, lights, repairs and other expenses pertaining to the House of Worship, and

Whereas, Every member who shares in the inestimable advantages of the Church and of the Gospel is under as great an obligation to contribute his or her share—proportioned according to ability—towards defraying said expenses, as to pay for any other comforts or blessings of life, and

Whereas, The apostolic injunction to the Church of Corinth (I Cor. xvi, 2: "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him,") has been found by experience to be the most fair, simple, practical method, raising the largest sums in a manner easy for all and oppressive to none, cultivating habits of system and economy, and awakening a deeper interest in the Church in all who faithfully practice it; therefore:

Resolved, 1st, That we, as a Church, adopt it and consider it the duty and privilege of every member to give something regularly in this way.

Resolved, 2d, That as "the Lord loveth a cheerful giver," the amount to be given should be left to the conscience of each one, to be determined by his knowledge of his own resources, his other obligations and his love for the Church and cause of Christ.

Resolved, 3d, That the meet the current expenses of the congregation for this year there is needed the sum of \$1600, or \$30.77 weekly, and that each member be requested to name the average amount which he or she will endeavor to give weekly toward raising that sum, it being understood that the sum thus pledged is to be paid only so long as Providence may give the ability; the amount named to be increased or diminished as God may prosper, or the reverse.

Resolved, 4th, That as system and the convenience of the contributors are the main objects of this plan, that if any find it decidedly inconvenient to contribute weekly, monthly or quarterly contributions will be accepted, but as uniformity is very important, it is hoped that none will adopt this course unless compelled by necessity.

Resolved, 5th, That, when desired, the weekly contributions shall be credited toward the rent of pews or seats.

Resolved, 6th, That to facilitate the collections, we will adopt the following

#### PLAN.

1. Subscription cards will be furnished to each member of the Church and to any others who may desire to assist in sustaining it; on which each will mark the amount to be given weekly with the name signed, and return it as early as possible, either by putting it in the collection box on Sabbath or giving it to the Treasurer.

2. Each subscriber shall be furnished with fifty-two envelopes bearing a particular number, by which number the person shall be known on the Treasurer's book.

3. Each one is requested to seal up in one of these envelopes the contribution for the week (the name need not be put on the envelope, as the number shows whose it is), and drop it in the collection box each Sabbath at any time of Public Worship.

4. If Providence shall, at any time prevent the attendance of any subscriber, such subscriber is expected to send the contribution for that day, or bring it when next attending, so that the whole number of fifty-two envelopes may be returned to the Church.

5. Any person who can only pay once a month or quarter may still sign the card for so much a week, get their envelopes, and at the beginning or end of the month or quarter put the whole contribution in an envelope, drop it in the box and the person shall be credited for the full time.

6. There shall be a Committee of the Finances whose duty it shall be to distribute the cards, get subscribers, furnish them with envelopes, endeavor to keep the system in healthy working

order, and make it as successful as possible, and which shall report to the Trustees and Congregation as often as may be deemed necessary.

It is earnestly hoped that all will cordially unite in carrying out a measure so important to our progress and prosperity.

On motion of James Pollock, a Committee was appointed to prepare the way for carrying out this plan in the congregation by procuring cards, envelopes, book and whatever is necessary, the Committee to consist of James Pollock, J. J. Stewart, the Chairman of this meeting and the pastor. The pastor presented a paper showing how Providence had favored the proposal to finish the Church edifice and instructing the Building Committee to go on trusting to God for means. After some discussion it was laid on the table until the annual meeting on Wednesday next, at which time it was adopted and the Trustees directed to devise means for going forward.

At the beginning of the year 1873 the pastor published a report for the year preceding touching work in the various departments of the congregation, and since it gives a sort of pictorial exhibit of what we did for a year it ought to be presented here. It is as follows:

## REPORT OF THE PASTOR OF THE FRANKFORD UNITED PRESBYTERIAN CHURCH.

For the Year 1872.

### RECORD OF MEMBERSHIP.

#### Families.

The total number of families at present is eighty; fifty-five of these are connected with the Church by membership, the remaining twenty-five belong to the congregation by attendance, contributions, etc.

#### Communicants.

Fifteen persons were added to the Church during the year by profession, and six by certificate; nine, at their own request, were dismissed to other congregations; two removed more than a year ago without asking a certificate; the names of two others were dropped from the roll, and two died, leaving now on the roll ninety-three.

#### Baptisms.

Seven infants and one adult were received into the Church by baptism.

#### Sabbath Schools and Bible Classes.

The Schools are divided into three departments, Infant, Junior and Senior. The Junior and Senior number about fifty mem-



bers each, and the Infant department sixty. Early in the summer the pastor organized a Young People's Bible Class for both sexes, which he continues to teach himself at the usual Sabbath School hour. About twenty are on the list. The whole number on the rolls of the Schools is upward of two hundred. About fifty new scholars were received during the year and nearly as many dismissed. A number of premiums were given during the year for bringing new scholars and attendance. The pastor, the Schools and a generous friend, once a teacher, met the expense. Fifteen officers and teachers are connected with the Schools, who hold monthly meetings for prayer and quarterly meetings for business. Upwards of four hundred religious papers, not including cards and tracts, have been distributed each month. A library, which will amount to upward of five hundred volumes, is being procured and arranged in three parts for teachers, Bible classes and the Junior School. An entertainment at the first of the year was held and an excursion made to the woods, which on an average, about paid their own expenses. For the library and other purposes there was collected during the year about \$50.

## OFFICERS, MEETINGS, ETC.

### Session.

The session consists of three members beside the pastor, who is moderator, Daniel Murphy, and by appointment of Presbytery, George B. Skilton and James McCartney. It sat nine different evenings during the year. None of the members were before it on flagrant crimes, although the case of some who had neglected their duties was considered and acted on.

### Trustees.

The Board of Trustees, according to the charter, is composed of six members; it has been in the habit of holding monthly meetings at the house of D. Murphy, who is now an invalid. The Board this day (January 1st, 1873) consists of James Pollock, William Martin, Daniel Murphy, James T. Ross, Charles McClean and John Stewart. The term of office of the two first expires January 1, 1876; that of the two next January 1, 1875, and that of the last two January 1, 1874. Daniel Murphy was treasurer of the congregation, an office which he had held for some twelve years with us.

### Wednesday Evening Lecture.

These meetings have been held regularly during the early months in houses but since the beginning of summer in the small lecture room of the church. About one-sixth of the members have been in the habit of attending.

### Singing Class.

A singing class was organized during the fall under the direction of Mr. Alexander Murray, assisted by William Martin.



The class has numbered upwards of twenty, although the attendance has been smaller, and still meets on Friday evenings. Too much praise cannot be given to these two young men, who, for years, have served the congregation without charge, and who, amid many discouragements, have tried and retried to improve our congregational music.

1872

### CONTRIBUTIONS.

Taken from the annual reports and books of the various Treasurers.

#### Current Expenses of the Congregation.

Received in monthly and quarterly subscriptions, \$607.95; box collection on Sabbaths, \$150.83; total, (with balance in Treasury January 1, 1872, \$33.67) \$792.45 all of which was paid out to pastor, sexton, for coal, gas and other expenses, leaving nothing in the treasury.

#### Ladies' Mite Society.

This society was revived during the summer. Amount received from two church collections, proceeds of concert and monthly contributions, about \$125, of which amount there was paid to the pastor \$81.25; with the balance the sexton's salary was paid, and other things purchased which were required for the church.

#### Benevolent Purposes.

The annual collection for the Boards of the church, &c., was taken up in March (in connection with the Spring Communion), amounting to \$34.70, which was distributed as follows: Presbytery Fund, \$9.70; Newburgh Seminary, \$2; Board of Education, \$2; Board of Foreign Missions, \$10; Board of Home Missions, \$11. A collection was also taken up to meet \$5 laid on each congregation for Psalters for use of Philadelphia Ministerial Union. The amount of that collection was \$3.20, which was made \$5 by the pastor and paid over, also \$1 received for Minutes of Synod of New York.

#### Building Fund of the Congregation.

There was received from Miss Agnes Tenant's estate \$470.98. The pastor collected \$111.64. Proceeds of concert, \$301.50; interest on deposits, \$5.30. Total received \$889.42, which, with the balance on hand, enabled the Treasurer, D. Murphy, to pay Thomas B. Taylor and others their bills amounting to \$1266.19, which leaves the entire church property clear of debt, as far as the building has been finished. The cost of the property is as follows: Grounds, \$3800; building as far as finished, \$18,705.75. Total cost of grounds and building, \$22,505.75. Estimating the increase in the value of the ground and economy in building, the actual value of the church property must be upwards of \$30,000. Nothing has been done during the year toward the actual finishing of the front part of the house of worship, but

a kind Providence has been undoubtedly working for us and plainly urging us to go on and trust Him who has never failed us in the past, and who, during upwards of ten years of work, has not for once permitted the treasury to be empty. One large-hearted Christian man, a member of one of our churches in the city, who has often helped us before, makes the liberal and magnificent offer that when the main audience room is finished he will bring as many persons to the opening as will pay half the expense. A citizen of Frankford, not connected with the church, offers to see the floor laid if the lumber is furnished. Other wealthy men of the place have unsolicited promised donations. During the middle and close of the year a small amount of money has been put into the pastor's hands for the same purpose; so that it is difficult to see how we can resist going forward at once.

### PASTORAL WORK.

#### Sermons and Lectures.

The regular times for public worship have been at 10.30 A. M. and 3.30 P. M., also on the evening of the first Sabbath of each month at 7.30 P. M. At 3 P. M. on the latter day a short discourse is preached to parents and young persons. The pastor has preached one hundred and four sermons during the year in his own pulpit, besides many others he preached elsewhere. He has not been absent from public worship in the congregation for a single Sabbath, or part of one during the year. After careful reading and preparation three discourses were preached on Woman's Sphere and Work in and out of the Church, which were well received by the people of Frankford. The pastor has been earnestly solicited to publish these, both by ministers and others, which he will endeavor to do; want of time and the expense being the only reasons for delay. Three lectures were also delivered on the present condition of the Presbyterian Churches of Great Britain and Ireland, which have been published in the Evangelical Repository.

#### Wednesday Evening Lecture.

The pastor was only absent as far as his diary shows one evening (that of the Ter Centenary of Presbyterianism) during the year, and therefore delivered fifty-one lectures on the Sabbath School Lesson.

#### Pastoral Visitation.

No regular record has been kept of these visits, but the aim has been to visit all the families and individuals connected with the congregation at least once a year, and in case of sickness or negligence far oftener. It is believed that these visits will more than average three each day, making over one thousand in the year, which were performed, with scarcely an exception, on foot at nearly all hours of the day and night in the midst of burning suns and sweeping storms from Bridesburg to Crescentville, and from Holmesburg to Harrowgate.

### Marriages.

The pastor has officiated in uniting six couples in marriage during the year, besides assisting in other cases, and the fees, according to agreement, have been paid over to his wife.

### Funerals.

No record of these has been kept, but the pastor has attended numerous funerals officially in different families in the vicinity not connected with any church, and in other cases the families were connected with other churches than his own.

## WHAT THE PASTOR AND HIS WIFE HAVE RECEIVED.

### Salary.

The pastor has received from the General Assembly of our church to help in sustaining the congregation for this year \$300. He has also received from the treasurer of the congregation \$722.15. Total salary received \$1022.15. Donations in money and articles for the house (not including what was given for furnishing), about \$100.

### Furnishing Pastor's House.

A few ladies undertook this work, under the leadership of a persevering one of their number. They received in money (in addition to what was afterward raised by the Mite Society) \$71.20 from friends in the congregation and out of it, and such an amount of tin, china and woodenware, and other articles of housekeeping as cannot all be enumerated. Two families furnished an entire chamber, excepting the carpet, besides giving many other articles. Young men and women did their part, even down to the children in the Sabbath School. One boy donated a barrel of wood for the cellar, and the day the pastor's wife returned from a visit to friends to enter the new house, she found everything in order and a sumptuous dinner on the table. Persons outside the congregation in their kindness gave money, household articles, and worked with their own hands in helping to furnish the house.

### Donations.

From the day the pastor and his wife entered their house, not a week, hardly a day, has passed without God sending through kind friends mostly in the congregation but often out of it, something. It would be almost impossible to tell where to begin to give any account of these gifts, nor can we mention the names of the donors; and, strange to say, all the articles brought were just such as are needed. One family insisted on sending in a nice cooked dinner on a certain day each week; another, beside other things, kept us in eggs weekly; another brought us from their store such a variety of grocery articles that we might have set up a small shop.

A large hearted newspaper man, who befriends all the churches of this place, refused to charge for the daily and weekly



MRS. ANNA ROBERTSON PRICE



paper he had left at our door month after month. The physician, who attended daily in a protracted sickness, when asked, said he had no bill against us. An accomplished young lady of another church undertook to supply us with fruits and flowers in the season. Elegant baskets of the one and rare bouquets of the other graced our table. Sometimes we had visits in which ladies and gentlemen would intentionally drop five dollar bills and leave nice wrappers and tempting cakes, etc. Sometimes on going out in the morning we would find a pair of chickens hanging on the pump-handle and could not tell how they came there. One lady brought in a fine large roast of beef, which, after going through different kinds of preparation from time to time, lasted more than two weeks. But we find it impossible to enumerate, so we must content ourselves by thanking all our kind friends together.

Retracing the year and glancing over our imperfect report, we cannot but feel that in the midst of trials, efforts, labors and the day of small things in our congregation, God has shown us special favor. If our success has not been remarkable, the Master has at least given us sufficient evidence that the work has had his approbation and at the time to favor this His Zion is near at hand. Let us give Him the praise and persevere in His work for the year in which we have entered.

Frankford, Philadelphia, January 1st, 1873.

It may be stated here that the \$500 bequest of Miss Agnes Tenant, of the Presbyterian Church of Frankford, to the Seventh United Presbyterian Church was received through Attorney John Shallcross on December 29, 1871, less collateral inheritance tax, the net amount being \$470.98. The check was deposited in the Second National Bank, and the cash received about January 22d, 1872, and placed in the Building Fund.

While preparing for the annual festival of the Sabbath School and congregational meeting in the evening of January 1, 1873, we were made sad by being called to Cedar Grove to attend the funeral of Isabella Moody, one of the young girls of our congregation, at 2 o'clock, P. M. Consumption, which seemed to lay a claim to every member of the family, had again entered the home.

No further work was done this year in finishing the building, and about the only money added to the building fund was that arising from two concerts. About this time a band of colored artists known as the Carolina Singers, were giving musical entertainments in various of the Northern States. As they were very popular we determined to secure them in the interests of our new building. On January 23d the writer engaged this band at a cost of \$25 together with an additional \$3 for the person presiding at the piano, and the entertainment was fixed for February 6th. The



hand-bill describes these singers as a troupe, consisting of two males and five females; all of whom were formerly slaves. The admission was fixed at 35 cents, and reserved seats 50 cents. The tickets were for sale at Sheard's Book Store; Charles M. Cooper's dry goods store, James T. Ross' grocery store, Ash and Salmon streets, Bridesburg, and by Robert Moody, Cedar Grove. The program, which with the handbill will be found in the Souvenir, gives us the pieces which were sung, among which were "Doubting Thomas," "Gospel Train," "Go Down, Moses," "Folks That Put on Airs," "Swing Low, Sweet Chariot," "Put Me in My Little Bed," "A Hundred Years to Come," etc.

At the first concert in Odd Fellows' Hall, February 6th, an immense audience assembled, about 800 people were likely present, many persons being compelled to stand. Mr. Rodman, James Pollock's clerk, sold tickets at the door and took in there \$100, Messrs. Charles McLean and William Gray receiving the tickets at the upper door. The journal declares that the most noted people of Frankford were present, such as the Garseds, Rowlands, Balls, Fitlers, etc. We determined to try a repetition of this concert in the same hall, with new program on February 24th, tickets to all parts of the house being 50 cents, but only about two hundred were present this time. The clear proceeds of the two concerts were about \$200. The writer on July 10th, 1873, after all bills for ground and new church building were liquidated, had a clear balance in his hands belonging to the Building Fund of \$302.09, which on that day he paid to James Pollock, the treasurer of the congregation.

We endeavored at this time to carry on church work with the usual regularity, frequently having three services on Sabbath. At the annual meeting of the Sabbath School Association, January 15, the pastor was made President of the Association. Officers of the schools were chosen as follows: James T. Ross, Superintendent; M. M. Cooper, Treasurer; Mrs. Anna R. Price, Secretary; William Martin, Librarian. The following statistics of the schools for the year ending April 1st of this year will not be without interest:

The number of scholars on the roll is 162; the number in regular attendance, 140; the number of male scholars over six years of age is 60, and of females, 80. Number of scholars over 16 years of age, 40. Scholars whose parents attend no church, 65; scholars attending public worship, 65; officers and teachers, 16;



ROBERT L. LATIMER



scholars uniting with the church for the year, 5; the parents of two of these five attend no place of worship. The offerings for the year were: For Sabbath School home purposes, \$75; for benevolent purposes outside, \$12.

The uniform lesson, at that time in the Acts of the Apostles, was used; and the teachers were trained in this on Wednesday evening by the pastor, who also preached monthly to the schools. The new version of the Psalms was used and the catechisms were taught in all the classes. In the Sabbath School Library there were four hundred volumes; and the officers and teachers had monthly meetings for prayer and business. The attendance at Sabbath School for the year 1872 and the premiums given out to scholars on February 23d, 1873, is thus noted: Walter and James Graham, Mary Latimer, not absent from school during year. Robert L. Latimer only once absent on account of his brother's sickness; Graham boys not absent once from public worship on Sabbath morning. Ellen Taylor and Mary Foulkrod absent only once from school and Maggie Taylor and Ellen Taylor only twice. On the date above mentioned these good attenders received premiums consisting of copies of the new Psalm books in different sizes and bindings, and the following received presents of Psalm books for selling tickets: Samuel Allen (sold \$20 worth), Sadie Shuttleworth, Margaret J. Pollock, Sallie McLean, John Schwartz, Elmer Taylor, Agnes Martin, Mary Graham, James Arnold.

On Sabbath, January 12th, it was reported that in addition to some who gave monthly or quarterly there were forty contributors by the new envelope plan; and the Treasurer's books showed April 4th that the offerings for Gospel support for three months were \$175.93. The books of James Pollock, who this year became Treasurer, showed that from January 1st, 1873, to July 16th, 1873, the pastor had been paid on salary \$364.25, and on July 23, 1873, Mr. Pollock, the Treasurer, paid the pastor in full \$302.25 to date.

On January 22 the pastor secured through Rev. John T. Brownlee an order on our Board of Publication to receive \$25 worth of books from the McElroy estate, the object of the bequest being to furnish Bibles and Psalm books to needy congregations. Armed with this order we requested the Board to furnish us with 50 copies of 24 and 18 mo. Psalm books bound in roan. The order was received, and we had them lettered in gold on the side with the name of the congregation. These books were the new or revised version of the Psalms; they served the congregation for

many years, and it is possible some of them may be in use yet. This then was the introduction of the new Psalms into the Frankford congregation; and the first use of the book was on Sabbath day, March 16th, 1873. The old and unaltered versions in the new book only were prudently selected that day. The Journal about that time says: "Hear of no trouble on this account," but Mr. Ross said on May 16th that some complained of the new Psalms.

On Sabbath, June 22d, Mr. Price gave notice from the pulpit to the congregation that at the next meeting of Presbytery he would offer his resignation as pastor. Nine-tenths of the congregation were surprised and distressed at this announcement. The pastor, meeting Ellen McClintock that day, on asking her a simple question she could not speak, but burst into tears.

At a called meeting of the Presbytery of Philadelphia in the Second Church, June 16th, Mr. Price offered his resignation, which was laid on the table, and the clerk of Presbytery was directed to notify the Seventh congregation to appear by a commission at a meeting to be held in the Second Church, Monday, July 7th, at 11 o'clock A. M., to give reasons why the pastor's request should not be granted. At this latter meeting the resignation was taken up, and one of the Trustees and a member of the provisional session appeared as the congregation's commissioners. The congregation sent up to the Presbytery a paper acquiescing in the pastor's request, and expressing interest in his future welfare and success in the Lord's work.

On motion of Messrs. Jackson and Kerr the request of the pastor was granted and the pastoral relationship between him and the Seventh Congregation, Philadelphia, was dissolved. In this connection very feeling and sympathetic remarks were made by the members of the Presbytery touching Mr. Price and his long, self-denying and successful work in Frankford. Rev. J. C. Wilson, pastor of the Third Church, was appointed to preach in the Seventh Church on the third Sabbath of July and declare the pulpit vacant.

At the request of Mr. Price the Presbytery appointed a Committee to examine his report and accounts as collector for the Building Fund of the Seventh Church, and also to examine the mode of settlement of pastor's salary. This Committee, as appointed by the Moderator, consisted of Rev. J. C. Wilson, George B. Skilton and Wm. McKnight, said Committee to report to the

Presbytery at its next meeting and also to the congregation. On motion the Presbytery also appointed Revs. Jackson, Church and Elder Skilton to prepare and publish a minute expressing the feelings of the Presbytery in regard to their separation from Mr. Price.

At the next meeting of Presbytery, held in the Second Church, Philadelphia, October 27, the Committee reported a paper touching Mr. Price and his work which was adopted and was spread on the Presbytery's Minutes, page 462. Previous to this time, however, the Committee had published a series of resolutions in both the Frankford and Philadelphia papers, and which are as follows :

"Inasmuch as Presbytery has granted the request of Rev. James Price and dissolved the relation existing between him and the Seventh United Presbyterian Church, Frankford, Philadelphia, and as he is about to remove from us, we feel that it is only our duty to express our feelings in regard to one who has labored so long and pleasantly with us, therefore :

Resolved, 1st, That we do assure Brother Price of our appreciation of his faithful, earnest and conscientious services as a minister and pastor.

2d, We gratefully recognize the fact that under God he has been enabled to do much to promote the spiritual welfare of those under his care ; and also to bear up under difficulties and embarrassments such as he can fully understand, having been engaged in building a place of worship in a mission station.

3d, Not only would we remember the labors and sacrifices of the brother while with us, but we would also express our regret that we lose in him a worthy co-laborer, a congenial companion and an earnest minister of the Gospel.

4th, We heartily commend him, and his estimable wife to the people of God, with whom their lots may be cast ; especially do we commend them to the care of Him who guideth wisely, praying that as in the past, so in the future he will bless them and make them a blessing.

The editor of the Frankford Herald wrote as follows : "We learn that Mr. Price will leave us at a very early day and spend some time in traveling. Having been personally acquainted with him ever since he came among us, we take great pleasure in bearing testimony to the earnestness with which he has always labored to build up the church under his charge. Our best wishes will go with him to whatsoever field he may be called. Mr. Price will preach his closing sermon on next Sunday morning."

On Sabbath morning, July 13th, Mr. Price preached his last sermon in the Seventh Frankford Church from I Cor. xv, 58 :



"Therefore, my beloved brethren, etc." The pastor's journal has this entry touching the day's services: "Last sermon as pastor in Frankford U. P. Church. House full. Many of best people in town present. Got through with services very well. Many of the people in tears. God very much favored me, in weather, health, audience, kind friends, etc."

The following is an extract of this day's farewell discourse, notice of which, together with Mr. Price's work in the Frankford Church, was published in the Philadelphia Inquirer, July 14, 1873; also in the denominational papers.

"In concluding my labors among you it may be proper to glance at the work done. My first sermon in Frankford was preached on the first Sabbath of February, 1855, in the old Baptist stone Church, corner of Penn and Church streets. I was then a licentiate, having just finished my collegiate and theological studies a few weeks previous. I preached here during February and March and then returned to New York State for a few weeks to fill appointments there. At your request the Associate Synod appointed me stated supply in Frankford for one year, and during my absence in New York State in April, 1855, your congregation was organized as the result of my earnest labors in February and March.

"At the following meeting of Synod, in May, 1856, two calls were presented to me, one from Johnstown, N. Y., and one from this congregation; as you know, I accepted the latter, and was ordained and installed as your pastor September 4th, 1856. When I came among you there was no church building belonging to the congregation, as you then worshipped 'in your own hired house.' Exertions were now made to purchase the old building vacated by the Baptists and then began those arduous and self-denying begging labors on my part, for which I have become somewhat noted and by which I have earned the title of a good beggar. At that time I collected chiefly around Philadelphia, Pittsburg, and in a part of New York State \$1089.95 for the purchase and repairs of the old building and grounds.

"In 1863 this property was sold, and the work begun of securing means for the erection of a new building, in which work we have been very successful. Through my own personal exertions and plans set on foot by me, I secured from March 17th, 1863, to June 24th, 1873, the sum of thirteen thousand six hundred and forty-seven dollars and sixty-five cents for the new building, leaving a balance in my hands, after settling all bills for ground and erection of building of \$302.09, which on the 10th inst. I paid over to the treasurer of the congregation, Mr. James Pollock.

This splendid property, costing upward of \$23,000, is to-day free of debt. The congregation owes a small amount for current

expenses, but all bills known to us for ground and church building, furnishing, etc., have been paid, and the building is perpetually insured for a small amount—\$5000.

"It will be seen that my labors among you cover a period of some eighteen years, and I think I can truly say they have been busy and laborious years on my part. Some may think that on account of the present size of the congregation that little has been accomplished, but that I think will be found a narrow and unjust view, as facts will show. A pastor's success is not always to be measured by the members he can show remaining in the congregation where he has labored. Fields vary very much; in some the people being stationary; in others migratory, and this being an uncommonly difficult field for United Presbyterian culture, it has been rendered still more so by the changing character of the population.

"Two hundred and seventy-one members have united with this congregation since its organization. This is an average of over fourteen members a year for the eighteen years of its existence. Some of these are doing noble work in other congregations. Some are dead and some are here to-day who saw the congregation take its rise. If time permitted it might be pleasant and profitable to go over more minutely the work accomplished; because we have been compelled in these past years to be a working congregation and I have endeavored to be a faithful leader; but I must own, which I most gladly do here to-day, that I have had noble helpers; some of whom have been removed to other fields; some have fallen asleep and some remain with us until this present time.

"Among those workers I cannot help mentioning our dear father, Daniel Murphy, the Ruling Elder, whom the Lord sent to our aid just when most needed in the year 1858; whose counsels, liberality and untold excellencies this congregation can never forget. The male members of this congregation have worked nobly; nor must I forget the labors of those women who so grandly helped me in the Lord. This congregation, this Sabbath School, and especially this beautiful church building, is largely indebted to the labors of Christian women, who have been nobly led by the daughter of the venerable Elder whose name I have just before mentioned. I am not here to-day to pronounce eulogies. I have a higher duty than this to perform; it is to do justice and to speak the truth. Only some of the members of this congregation know how largely it is indebted to the continued, persevering and exhaustive labors of Margaretta Murphy Cooper. Her name cannot be severed from this congregation, nor from its building, for she has written it in the stones, by securing largely the means that purchased and laid them.

"Now, my dear friends a few words and I will release you. I feel very warm toward the people of this congregation. You have uniformly treated me with uncommon kindness, and my intercourse with the ministers and people of all denominations in

this town has been truly delightful. Indeed the people of this entire community have shown special favor to our congregation and its pastor, which I hope we shall still endeavor to merit in the future. I would exhort you to endeavor :

"I. To go forward in the work of completing this church building. Had God made my way plain to continue as your pastor you are aware the work would have gone forward. Do you show that it can be so when I am gone ; since a comparatively small part remains to be done. Take care, officers and members, of this property, and remember that it belongs to the United Presbyterian denomination and can never be alienated ; having been built by the contributions of its loving people here and elsewhere. Your solemn charter and title deeds bind you to watch and defend it in the changes of the future. Brethren, be true to your trust.

"II. Let me also exhort you to have the work of saving souls go on here. Keep the Sabbath day ; crowd these temple gates, fill these pews and gather in from the world. Keep your eye fast on this pulpit, guarding the doctrines preached from it as your pastor has done in past years. Seek to have the ministers of our own denomination preach here and dispense the ordinances. While I would never have you bigoted seek not to hear the voice of strangers in this building, dedicated to the dissemination of the doctrines of your church, which you are assured are founded on the Bible. Be assured you shall ever find the warmest friends in the Presbytery under which you have the honor to be placed.

"III. Finally, brethren, be at peace among yourselves. Never forget the parting words of Jesus : 'A new commandment I give unto you, that ye love one another.' Avoid all hatred and envy, and malice and evil speaking, remembering that you are Christians, not men of the world. Instead of biting and devouring one another, cherish and love one another as brethren, for your own sakes, for the Master's sake, for His cause and the world's sake. Contention in churches is one of the most dreadful curses while peace is the grandest blessing. 'Therefore, my beloved brethren, be steadfast, etc.' Fellow sinner, I make my final appeal to you to-day. Come to Christ before you and I part. Dear young friends, I cannot bid you farewell until I see you safe in the heaven-provided ark. Behold the blackening storm and then look at the open door. Let us meet on heaven's shores when the journey is over."

In the Frankford Herald of July, 26, 1873, the following will be found :

"Preamble and resolutions of the U. P. Church of Frankford, Philadelphia, relative to the departure of their pastor, Rev. James Price.

"Whereas, Through the action of Presbytery and at his own request, the relation existing between us, as pastor and people, has been brought to a close, therefore :

"Resolved, That we deeply regret his departure from among us, and feel that we have lost a faithful minister, a kind friend, and an attentive pastor. His noble exertions in erecting our new house of worship, we remember with gratefulness, while we much regret that he could not remain with us longer to enjoy the fruit of his diligent and successful labor. We trust that in his new field, wherever God in His Providence may be pleased to call him he and his partner in life may find a pleasant home, kind friends and a loving and attached people. They go from us severing the closest ties of affection, and with the warmest desires of our hearts for their welfare.

"Resolved, That our thanks are also due and are hereby tendered to our late pastor for his kindness in making us a donation of \$50 for the payment of supplies.

JOHN J. STEWART,  
JAMES POLLOCK,  
JAMES T. ROSS,  
Committee.

The Committee appointed by Presbytery, consisting of Rev. J. C. Wilson, pastor of Third Church; Elders George B. Skilton and William M. McKnight, to examine Mr. Price's building fund accounts and mode of congregation's settling the pastors salary, presented the following report, the original of which will be found in the Souvenir:

Second U. P. Church, Philadelphia, July 7th, 1873.

The Committee appointed by the U. P. Presbytery of Philadelphia, at its meeting in the Second U. P. Church this A. M. to examine the financial report of Rev. James Price, of Frankford, Philadelphia, relative to monies received and disbursed by him for the erection of the U. P. Church, Frankford, Philadelphia, would respectfully report that having examined the account they find that C. M. Cooper and R. H. Lackey have already examined the account from March 17, 1863, to September 7th, 1871, which account amounts to \$13,223.92, and compared the same said account with Mr. James Price's book, find it correct.

Also your Committee, having examined of monies received and disbursed by Mr. Price for same object since date of above report up to July 7th, 1873, do find the same account correct; and the Committee does also approve of the extract from the report of the Treasurer of the congregation, D. Murphy, and also the extract taken from the minutes of the congregational meeting of January 1, 1872, signed by D. Murphy, Treasurer, and Alexander Galbraith, chairman of congregational meeting.

JAMES C. WILSON, Chairman,  
GEORGE B. SKILTON,  
WILLIAM M. McKNIGHT.



The following are copies of reports of Committees touching the same matter :

Having examined the above account and compared it with James Price's book I find it correct to date.

C. M. COOPER,

R. H. LACKEY.

Frankford, September 1, 1871.

Frankford, July 11, 1873.—You Committee has compared the above account with Mr. J. M. Price's books and find both correct.

JAMES POLLOCK,

JAMES T. ROSS,

Secretary of Board of Trustees.

According to previous notice a meeting of the Seventh U. P. congregation was held Wednesday evening, July 16th, 1873, after prayer meeting. James Pollock was made chairman and James T. Ross secretary. Mr. James Price offered his report as collector of monies for Building Fund of Seventh U. P. Church. It was accepted, and it was resolved that Mr. Price be furnished with a copy of the adopting resolution. It is as follows, the original paper being in the Souvenir :

Philadelphia, July 16, 1873.

At a meeting of the members of the Seventh U. P. congregation held in the lecture room of the church, our late pastor read his final report in connection with the building fund, which report had been previously examined by several Committees of the congregation ; also by a Committee of the Presbytery, and certified by all as correct ; it was resolved that the same be accepted as read ; also at the request of our pastor a copy of the same to be given to him.

JAMES T. ROSS, Secretary.

It will doubtless be of interest here to notice the cost of the ground and new building of the Seventh United Presbyterian Church, corner of Orthodox and Franklin streets, Frankford, Philadelphia, which cost would be slightly reduced by the sale of two lots to the pastor. There was paid to Lewis Brous for lots corner of Orthodox and Franklin streets, \$2000; and to Thomas B. Taylor for lots on the same street, \$1800. The cost of the church as far as finished was \$18,705.75, making the total cost of grounds and church \$22,505.75. Mr. Price as a collector, or, as he was sometimes styled, beggar, collected for the building fund of this church, mostly through his own personal exertions, as follows : For the old building on Baptist Hill, \$1089.95 ; for the new

building, Orthodox and Franklin streets, \$13,647.65, making a total of \$14,737.60.

We cannot close this historical sketch without calling up some names on the membership roll during the years of the writer's pastorate, who were either well known in the community or deeply interested in the congregation's work and were special helps of their pastor, every one of whom have long since rested from their labors.

Thomas McBride's name has been mentioned, and although he never took an active part in the congregation's work, being quite advanced in years, by giving employment to many of our early members, his earnest piety and generous liberality he helped to lay the foundations of the congregation and might be termed its father; and his son Robert, one of the first Elders of the congregation, labored earnestly and self-deniedly for its up-building. Robert Chambers, also one of the first Elders, was a plain, but sensible and godly man. His beloved partner, Margaret Chambers, died in 1903, at the advanced age of ninety-three years.

Dr. William Taylor showed himself to be a most valuable member of our Frankford Church; and the writer feels that he was as much of a Christian gentleman as he ever met. We should have mentioned in connection with McBride and Chambers, dear aged Sarah Lackey, who used to say to the young pastor at the close of Sabbath service: "We were well watered to-day." Mrs. Lackey was just as much noted for attachment to her church as for making the best old ladies' caps in Frankford. Alexander Lackey, her son, and his excellent wife, were most useful and consistent members. Robert Moody, as we have seen, was a most enthusiastic worker for the new building. Rachel Wolf, Eliza Latimer, Daniel Galbraith, James Pollock, Samuel Sykes, John J. Stewart and James T. Ross endeavored to labor faithfully. Mrs. Annie Pollock, although uniting with the congregation only a short time before the writer's resignation, proved one of his noblest helpers; and the friendship between him and her was only interrupted by her death.

The name of Daniel Murphy, the congregation's Elder and Treasurer, has already been mentioned, but an additional word is due to him. A more lovely man, and one nearer to heaven the writer never knew. This godly man died in May, 1874, and the writer, then pastor of our First Church, Hoboken, N. J., was called to preach his funeral sermon, which he did from Psalm



xxxvii, 37, "Mark the perfect man." The speaker said he had never known a man who came nearer to the character here described than our deceased friend. Mr. Murphy had been a man filling the highest offices in our denomination for more than a half-century. He was universally liked, and his simple but unquestioned piety had a powerful influence on men.

Mrs. Margaretta Murphy Cooper, the daughter of the person just mentioned, was a church worker than whom the writer has never known a better or more successful one. In the five congregations of our denomination with which she was connected in this city, the First, Third, Sixth, Seventh and Twelfth, she was always a modest but earnest leader. It was under her management that the interior of the old Baptist Church, purchased by our congregation, was renovated and made more comfortable; and it was she that inaugurated in 1858 those pleasant Sabbath School festivals and afterward Church entertainments for which our Frankford Church became so noted. Of the seven fairs held for the benefit of the new building of our Frankford Church, she was the prime mover and live wire in every one of them, and, without her, not one of them could have been undertaken or carried forward. Many a fifty and hundred dollars from the Mite Society, of which she was President, did she pay to the needy funds of the Seventh congregation, for the securing of which she had to tramp the streets of Frankford and Philadelphia month after month and year after year, and wearing out many a pair of shoes. Eternity alone can reveal the good which this woman did in the churches with which she was connected.

The last name among others which might be called up which I will mention is that of Miss Eleanor Deborah Jones Hoagland; born January 18, 1807, she died August 14, 1884, and she deserves notice on various grounds. She was a lady of prominence in the community; interested in benevolent work; of more than ordinary intelligence; and she was one of our earnest church workers. Her house was a charming gathering place for our young church members. We may be said to have received her into our church from the world, and the writer feels he can claim her as a spiritual child, born through his preaching of Christ.

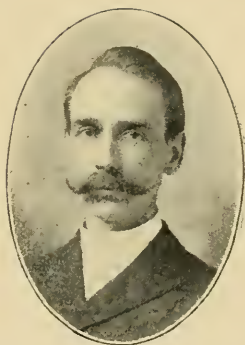
The writer baptized this lady and received her into the Frankford Church, June 2, 1859, when she was fifty-two years of age. There is nothing improper in stating that Miss Hoagland was once tempted with skeptical notions; as she so stated to the

writer in a pastoral visit made to her in the year 1862. It ought to be said to her lasting honor and in acknowledgment of the power of Divine grace, that she fought against and in some good measure conquered these wretched insinuations.

Born at a time when infidel doctrines of the French Revolution were popular and were yielding their fruits in America as well as in Europe, it is hardly to be expected that an ardent young mind thrown into public society and the marts of business, and deprived, it may be, of the strict care of a religious home, would be entirely proof against the skeptical influences which ruined so many of the young of that day. I feel that we have evidence to believe that she was a true child of God, and that she is now reaping the joys of the upper world. The traits possessed by Miss Hoagland were such as would make a person attractive and popular anywhere; but especially were they such as are desirable in a professing Christian. She was especially an intelligent and cultivated woman. She read both books and human nature. Her manners were polished, almost courtly. She was strictly upright, generous, benevolent and hospitable; and among the highest tributes we can pay her is that when she died she was greatly missed in the community.

Such was the Seventh United Presbyterian Congregation during the first twenty years of its existence. Like many an ambitious youth it had its ups and downs, its longing aspirations and its heroic struggles; but, best of all, the Great Head of the Church never forsook the workers; and the schooling which it received in trial, in earnest labor and self-denying liberality have unquestionably yielded fruit in later years.





REV. M. G. KYLE, D. D.



## CHAPTER IX.

### FROM THE RESIGNATION OF JAMES PRICE, FIRST PASTOR, TO THE PRESENT TIME. 1873-1905.

The writer having been requested by Rev. M. G. Kyle, D. D., the present pastor of the Seventh United Presbyterian Congregation, together with some of its leading officers, to continue the history to the present time, he has consented to comply with this request, but as the narrative of the congregation has already much surpassed the bound which he had originally intended, arising from the rich material alone in his possession, together with a quite clear memory of the events and matters related, he feels that this closing chapter must and ought to be a brief one.

After the writer's resignation as pastor the pulpit of the Seventh congregation was supplied for some months. He felt before leaving Philadelphia the importance of having a suitable and faithful minister to take up the work which he had just laid down, and bethought himself of a special friend of his own, Rev. James B. Whitten, whom in previous years he had recommended to Rev. Hugh Henry Blair as a suitable pastor for what is now known as the Forty-fourth Street Congregation, New York.

He now felt that this brother would be a fit minister for the Frankford Church, and so made it his business to visit the homes of quite a number of the families and recommend him to them. Rev. W. C. Jackson, pastor of the Fourth Church, Philadelphia, a friend of Mr. Whitten's, also labored in the same direction. The consequence was that in December, 1873, Mr. Whitten, by appointment of Presbytery's Committee of Supplies, dispensed the Communion in the Seventh congregation, and on February 16th, 1874, a call for him was sustained by the Presbytery, and, being accepted, he was installed on January 25th, 1875.

Mr. Whitten entered on the work with earnestness and much encouragement from the people. A number of the old families and members of the congregation, who had fallen away from



membership on account of the exercise of discipline and other causes, returned and became very active and useful.

On May 3d, 1880, Mr. Whitten offered his resignation as pastor on account of ill health and insufficient support. The congregation at next meeting of Presbytery, expressed a desire that their pastor should remain with them, promising to try and supplement the salary by \$200, and asking the Presbytery to add to this \$100 annually for two years. To this the Presbytery agreed, the resignation was withdrawn and Mr. Whitten returned to the work, the salary being increased to \$1200.

On September 7th, 1882, Mr. Whitten again offered his resignation as pastor, which was accepted, and he was released September 13th, 1882. The Presbytery at this meeting passed feeling resolutions of regret in parting with this brother, and bore testimony to his uniform courtesy and kindness as well as to the good work he did in the Seventh congregation.

During Mr. Whitten's pastorate 87 members were added to the congregation, 46 by profession and 41 by certificate, leaving at his release 100 on the roll, being 13 more than when Mr. Price resigned and 5 more than in the years 1866 and 1872, of Mr. Price's pastorate. Mr. Whitten was descended from an old and honored family of Pittsburg, Pa. He was a man of talent, a good preacher, a most genial companion, witty and lasting in his friendship, and he did an excellent work in the Frankford congregation.

At the time Mr. Price was released in the year 1873 there was only one Ruling Elder in the congregation, Daniel Murphy, with two others presbyterially appointed to assist, and afterward other provisional members were added. The congregation having elected John P. Scott, James T. Ross and John J. Stewart as Ruling Elders they were installed February 6th, 1879, and on October 10th, 1884, Messrs. Robert L. Latimer, Geo. M. Taylor and Samuel Cummings were installed as members of the Session.

Mr. Robert L. Latimer, who was the youngest Elder ever installed over the congregation, being at that time only twenty-two years of age is the only one of the choice of 1884 now a member of the session, death having removed John P. Scott, James T. Ross, Samuel Cummins, George M. Taylor and John J. Stewart.

From time to time additional Elders have been added, as follows: On October 1st, 1893, John A. Stewart, Charles M. White and Thomas W. Latimer were installed; and on October 8th, 1899, W. P. McMaster, Stewart Michell, Sr., Thomas Megowan and Thomas McCauley were inducted into the same office.



REV. JAMES B. WHITTEN







JOHN P. SCOTT

At the monthly meetings of the session it has been customary in addition to extended devotional exercises and attention to business, to take up and discuss some theological proposition or one of our denominational doctrines and, to show the loyalty and fidelity of the Session to their own Church, it may be stated that at a monthly meeting the question of Communion was considered, when a resolution was passed to maintain the truth as set forth in Article Sixteen of the Testimony.

There is another excellent feature of work which this Session practices—that of training newly chosen Elders in Christian doctrine and our distinctive principles, between the time of their election and installation, and sometimes drilling them in the Shorter Catechism and the Confession of Faith.

It may also be here stated that as far back as the year 1879 the congregation was divided into sessional districts for visitation and these districts were rearranged and multiplied from time to time as the members of Session have increased, so that each Elder should have assigned to him his field of labor.

Among those who have acted as Stated Clerks of the Session of the Seventh Congregation may be mentioned Robert McBride, Daniel Murphy, John P. Scott, J. J. Stewart and Robert L. Latimer, who at this writing fills the office. To the historian of the Church an intelligent and careful clerk of ecclesiastical courts and one who is a good penman is not only a help but a joy, and it needs to be said that Robert McBride, John P. Scott and especially Robert L. Latimer have met these requirements.

After the release of Mr. Whitten as pastor the pulpit was supplied for about a year. In March, 1883, the Rev. W. A. Edie, of Beaver Valley Presbytery, was invited to become pastor, but he declined the call. On November 26th, 1883, Rev. Davis W. Lusk, of the Presbytery of New York, was installed over the congregation; in which connection this young brother remained for less than two years, he being released on March 30th, 1885, to accept a call from the Sixth Presbyterian Congregation of Newark, N. J. Both the congregation and the Presbytery expressed their regret at parting with him and bore testimony to his faithfulness and the excellent work which he had done.

The writer remembers with pleasure that Mr. Lusk preached the sermon on May 19th, 1884, at his installation as pastor of the Twelfth United Presbyterian Church, Philadelphia, and he can never forget the kindness of this brother and his accomplished



lady at the time of the death of his beloved wife, Anna Robertson Price.

The congregation had now another vacancy of a year; during which various ministers supplied the pulpit. In January, 1886, the congregation extended a call to Rev. W. J. Martin, of Delaware Presbytery, which he declined. On March 1, 1886, a call was sustained by the Presbytery of Philadelphia on Mr. Melvin Grove Kyle, of the Presbytery of Muskingum. This call being accepted, Mr. Kyle was ordained and installed over the congregation May 10, 1886, and still continues with great acceptance to be the pastor.

Attention may here be called to a change which the congregation made in its place of worship and its location during Mr. Whitten's pastorate. It will be borne in mind that the location of the church built in Mr. Price's time was northwest corner of Orthodox and Franklin streets, a location unsurpassed in all North Philadelphia, and the stone building planned by Architect Windrim after the early English style was universally admired and was finished except the one story audience room in front.

In the year 1876 the Seventh Congregation sold the Church and grounds at Orthodox and Franklin streets to the Central Methodist congregation of Frankford, for \$16,000, which, with the mortgage made \$18,000. The Methodist people afterward finished the church, and then in later years tore down the front part, rebuilding it, and enlarging the two-story back part.

Our Seventh congregation then purchased ground on the southeast corner of Orthodox and Leiper streets, on which a smaller stone church, very neat and attractive, was erected, and opened for Divine worship February 25th, 1877.

Among those who have conducted the praise service of the congregation in late years were George M. Taylor, Charles M. White and Robert T. Taylor, the present precentor. In the year 1895 there being quite a general desire for the accompaniment of instrumental music in worship the organ was introduced by and under direction of the Session, and that without opposition on the part of the people. Miss Janie M. Taylor is at present the organist.

The Sabbath Schools which are large and very interesting, have been superintended by the Pastor, Dr. Kyle, George M. Taylor and Robert L. Latimer, who at present fills the office and the Assistant Superintendents have been W. P. McMaster and Robert T. Taylor.



SEVENTH UNITED PRESBYTERIAN CHURCH, 1895



There are some features about the Seventh congregation which are most commendable and delightful, among which are their missionary spirit, liberality and harmonious effort to work together for the upbuilding of Christ's Kingdom. Besides laboring enthusiastically for our denomination in the home and foreign field they have sometimes thought of mission efforts in the villages around them; and the congregation has recently resolved to become responsible for the support of one of their own members who is a medical missionary in our Egyptian field—Miss Lizzie Dorcas Teas.

We cannot but here also speak of the congregation's liberality; a spirit of which would appear to have grown gradually from January 1865, when, through Mr. Price's efforts a single special collection for missions yielded over \$150, even when the membership was small and the people poor. In April, 1904, the regular \*quarterly collection from the different departments of the congregation for the same purpose was \$535, and the report for the present year will show still greater progress. The congregation has for years paid, and overpaid what is known as its quota to the Boards of the Church, and so stands on the honor list of our denomination.

One reason for this enlarged benevolent work is that the congregation is thoroughly organized, having Christian Union, Missionary, Benevolent, Temperance and other societies, most of which are composed of young people who labor together with great unanimity. And what must be a great encouragement to, and even the delight of the pastor, there is a large band of devoted females who from love of Christian work and long training are ever ready for any congregational effort which is to be made. To this congregation also belongs the honor of having furnished to our Board of Foreign Missions two of its leading officers: Dr. Kyle, President, and Robert L. Latimer, the Treasurer.

The relationship between Dr. Kyle, the present pastor, and the congregation has been one of mutual pleasure. Years ago, both the Session and Board of Trustees voluntarily agreed to give the pastor a yearly vacation of a month. And as Dr. Kyle has for years been devoting attention to archæological studies with the laudable aim of illustrating and defending the Holy Scriptures, the congregation has generously granted their pastor the privi-

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\* In November, 1904, weekly missionary offerings were introduced.

lege of visiting Bible countries from time to time, for the pursuance of these studies.

Dr. Kyle besides being a scholarly man and a close student, is at the same time a clear and eloquent preacher, as also a faithful pastor. In appreciation of his talents and attainments as a scholar he received from Cooper College, in 1894, the title of Doctor of Divinity, and to show the estimation in which he is held by the Church he was appointed by its General Assembly a member of the Committee for the organization of Our Young People's Christian Union; he drew up its Constitution, and was for years its General Secretary.

He has been for a number of years President of the United Presbyterian Board of Foreign Missions, which has required him to represent his denomination in General Missionary Conventions, and the General Assembly has also appointed him a delegate to the Pan-Presbyterian Council of 1904. During the last seventeen years Dr. Kyle has truly accomplished a great work in the Frankford Church.

From the statistical report of the Seventh congregation for 1904 the following appears: Elders, 6; Communicants, 248; Benevolent Contributions to Boards of Church, \$1237. Total amount for all purposes, \$4846. Members of Young People's Societies, 120; Teachers, Officers and Scholars in the Sabbath Schools, 302.

Among those who in later years have taken a prominent part in the congregation's work may be mentioned the late George M. Taylor. Mr. Taylor, like other members of his father's family, was educated in our Church, and for it he never lost his love. Although holding a most important and lucrative office in one of the great corporations of the country, he always found time to attend to all the duties of the various positions which he had been called to fill in the congregation; and to these duties he gave his talents, spare hours and his means.

We have now told the story of an organization begun in weakness, but which has grown to be a thing of power in the community; a useful factor in our denomination, and whose possibilities of the future may, and it is hoped will, far surpass the attainments of the past half century.



GEORGE M. TAYLOR





## APPENDIX A.

Frankford, Philadelphia, June 27, 1902.

Rev. James Price,  
107 E. Lehigh avenue.

Dear Brother:—

I have examined the books of the Frankford Baptist Church which were kept by the Clerk, also by the Secretary of the Board of Trustees, and have obtained therefrom the following information pertaining to the sale of their Church property to the Seventh United Presbyterian Congregation.

Taken from minutes of Board of Trustees August 3, 1854. Committee appointed to rent the Old Church. The Board set the price, in case they should want to buy the Church, at three thousand (\$3000) dollars. November 12, 1855. Committee on the Old Church authorized to sell the same to the best advantage.

Taken from Church minutes. Wednesday evening, April 24, 1856. On motion resolved that the Trustees have discretionary power in the sale of the Old Church building and lot.

Taken from minutes of Trustees May 5, 1856. Committee on the Old Church was authorized to take such steps as are necessary to transfer the same to the Trustees of the congregation now worshipping there. October 13, 1856. Committee on Old Church property made the report that they have had an Article of Agreement drawn up and one-half of the purchase money paid, which was eight hundred (800) dollars. Taken from Church minutes May 17, 1859. A special meeting was held, the object of which was to take action on the transfer of the Old Church property, situate on the corner of Pine and Edward streets, and a preamble and resolutions were unanimously adopted. Whereas, in and by certain Articles of Agreement bearing date of 9th day of August, A. D. 1856, the Trustees of the Baptist Church and Congregation of the Borough of Frankford, in the Township of Oxford, in the County of Philadelphia, have agreed to sell and convey unto the Seventh United Presbyterian Congregation of Philadelphia, all that certain Church building and lot, or piece of ground situate on the westwardly corner of Pine and Edward streets in the late Borough of Frankford; containing in front on said Pine street 70 feet five (5) inches; and in the rear end 72 feet; and on said Edward street 111 feet and one-tenth of a foot, and northwesterly side 111 feet and seven-tenths of a foot. The Resolutions attached to this Preamble pertain to rights of the members in voting on the agreement to sell the property and the duties of the Trustees in relation to the same; and, therefore, I have not sent you this information as I did not think it would be of use to you. Hoping what I have written may of some assistance to you in compiling the history of the Seventh United Presbyterian Church,

I remain very truly,

ROBERT W. RIMER,

1665 Unity street.

## APPENDIX B.

Cost of Old Church and grounds, corner of Church and Penn streets, Frankford, with moneys received for payment of same:

RECEIPTS.		EXPENDITURES.	
Paid Baptist congregation for church and ground .....	\$1,600.00	Subscriptions by Fourth Associate Church:	
Interest .....	8.00	Thomas McBride .....	\$500.00
	<u>\$1,608.00</u>	R. McBride .....	250.00
Emanuel Peters, stone wall.....	709.12	William Taylor ....	100.00
J. Brown, paving..	12.25	Sarah Lackey .....	50.00
R. Wood, iron gate .....	16.00	Mary Wood .....	16.00
Taylor & Foulk-rod, carpenters.	107.18	R. Chambers .....	10.00
Holmes & Co., painting .....	14.40	James Woodside ..	10.00
Mr. Smith, labor.	11.62	S. A. Haworth ....	10.00
Pastor's expenses collecting .....	46.94	R. Dunlap .....	5.00
Sundries .....	9.28	Thos. McBride, Jr.	5.00
	<u>926.79</u>		<u>\$956.00</u>
Additional cost:		Collected by the following:	
Conveyancing ....	10.00	R. McBride .....	\$140.70
Window shades..	15.00	Agnes McBride ...	53.50
Stores .....	60.00	S. Morrison .....	37.00
Carpet .....	30.00	Jane Taylor .....	35.00
Whitewashing ....	8.00	Margt. Chambers..	19.00
Lamps .....	20.00	Ann Smith .....	23.00
Pulleys .....	8.00	Sarah Lackey .....	20.00
Plastering .....	10.00	Tillie Walker .....	12.35
	<u>161.00</u>	Louisa Morrison...	5.00
	<u>\$2,695.79</u>		<u>345.55</u>
		Monthly subscriptions ...	45.32
		Collected by James Price, the pastor .....	1,090.05
			<u>\$2,436.92</u>

## APPENDIX C.

## CHARTER.

To all people to whom these presents shall come, Greeting:—Know ye that we, whose names are hereunto subscribed, being citizens of the Commonwealth of Pennsylvania, have associated ourselves for the purpose of worshipping Almighty God, and being desirous of acquiring and enjoying the powers and immunities of a corporation or body politic in law according to the Act of Assembly of this Commonwealth in such case made and provided: for the furtherance of which purpose we do hereby declare that we have associated ourselves together for the aforesaid object and under the articles, conditions and names specified in the following Articles, that is to say:

## ARTICLE I.

The name and title of this congregation shall be "The Seventh United Presbyterian Congregation of Philadelphia."

## ARTICLE II.

The subscribers and such others as shall hereafter be admitted or become members of the said Congregation, being citizens of this Commonwealth, who adhere to the religious principles expressed in a basis of Union and Testimony for the doctrine and order of the Church of Christ, agreed to at Pittsburg the twenty-sixth day of May in the year of Our Lord one thousand eight hundred and fifty-eight, by the Associate and Associate Reformed Synods of North America, shall become and be a corporation or body politic in law and in fact, to have continuance by the name, style and title aforesaid and shall have full power and authority to make, have, and use, one common seal with such device and inscription as they shall deem proper, and the same to break, alter or renew at their pleasure; and by the name, style and title aforesaid shall be capable in law to sue and be sued, to plead and be impleaded in any court or courts before any judge or judges, justice or justices, in all manner of suits, complaints, pleas, causes, matters and demands whatsoever, and all and every matter or thing therein to do in as full and effectual a manner as any other person or persons, bodies, corporate and politic, within this Commonwealth may or can do, and shall be authorized and empowered to make rules, by-laws and ordinances and to do everything needful for the good government and support of the affairs of said corporation; Provided, always, that the said by-laws, rules and ordinances or any of them be not repugnant to the Constitution and laws of the United States, to the Constitution and laws of the Commonwealth, or of this present instrument.

## ARTICLE III.

The said Congregation and their successors, by the name, style and title aforesaid, shall be able and capable in law, according to the terms and conditions of this instrument, to take, receive and hold all and all manner of lands, tenements, rents, annuities, franchises and hereditaments, any sum or sums of money and any manner and portion of goods and chattels bequeathed to the said Corporation, to be employed and disposed of according to the objects, articles and conditions of this instrument, the articles and by-laws of the said Congregation or the will and intention of the donors; Provided, always, that the clear yearly value or income of the messuages, houses, lands and tenements, rents, annuities and hereditaments and real estate of the said Congregation and interest of money by the said Congregation loaned, shall not exceed the sum of two thousand dollars: Whensoever any property, real or personal, shall be at any time bequeathed, devised or conveyed to this congregation, the same shall be taken and held or inure exclusively subject to the control and disposition of the lay members thereof and not otherwise.

## ARTICLE IV.

There shall be a Board of Trustees of the said Congregation, which shall consist of six members who shall be in full communion with the said Congregation by partaking of the Sacrament of the Lord's Supper.

## ARTICLE V.

There shall be an annual election on the first day of every year, except it fall on the Lord's Day, and then on the day following, for two Trustees to serve for three years. The said election shall be held in the Church and the votes shall be by ballot.

## ARTICLE VI.

The time of the first two named of the present Trustees shall expire on the first day of January next, when a new election shall take place as aforesaid; the time of the next two of the present Trustees shall expire on the first day of January in the year of Our Lord one thousand eight hundred and sixty, when a new election shall take place as aforesaid; and the time of the last two of the present Trustees shall expire on the first day of January in the year of Our Lord one thousand eight hundred and sixty-one, when a new election shall take place as aforesaid, provided that any Trustee whose time may expire may be re-elected.

## ARTICLE VII.

On the death, removal or resignation of any Trustee a new election shall be held to supply his place, and the person chosen shall serve only for the time such member had to serve unless re-elected.

## ARTICLE VIII.

The power of the Board of Trustees shall extend only to the temporalities of the Church, in rating and letting the pews, collecting the pew rents, or other dues of the Church, receiving the public collections, keeping the place of worship and burying ground in repair, providing for and paying the debts of the Church, fixing and paying the salary of the minister, clerk and sexton, and when the funds admit of it to relieve the poor of the Congregation and maintain a school; but they shall have no power to alienate the Church or lot of ground or dispose of the public monies for other use than that for which they were intended.

## ARTICLE IX.

The Trustees, four of whom shall be a quorum, shall meet the first Monday after the election and afterwards as business shall require; they shall choose from among themselves a president and treasurer, and from among themselves or others a secretary and appoint a sexton.

## ARTICLE X.

The Trustees shall have power to make by-laws for regulating their own proceedings; provided such by-laws are proposed at least eight days before they are enacted and are not contrary to the principles contained in this instrument.

## ARTICLE XI.

The Trustees shall keep fair books of their proceedings and of the monies received and expended by them, and shall annually make up a statement of their accounts previous to the day of election for Trustees at which meeting they shall lay them before the Congregation with the receipts and vouchers.

## ARTICLE XII.

Meetings of the Trustees shall be called by the president of his own accord or at the desire of any two members; the notification to be either from the desk after public worship, or by written notice left at the dwelling house of each member or by adjournment.

## ARTICLE XIII.

The electors of Trustees shall be those who hold pews or pay an annual sum of not less than two dollars and are not more than six months in arrears, provided they have held a pew six months.

## ARTICLE XIV.

When a Congregational Meeting shall be necessary about the temporalities of the Church, or any matter not herein provided for, the design of the meeting shall be mentioned when called, and three days shall intervene between the notice given and the meeting of the Congregation.

## ARTICLE XV.

The Congregational Meeting may be called either by the Trustees or at the desire of any six pew holders; the voters at Congregational Meetings shall be such as are entitled to vote for Trustees, except that the minister may have a vote at all such meetings and also a vote at the election of Trustees.

In testimony whereof we have hereunto set our hands this twenty-sixth day of July in the year of Our Lord one thousand eight hundred and fifty-eight (1858).

JAMES PRICE,  
JOSEPH A. McBRIDE,  
THOMAS McBRIDE,  
ROBERT DUNLAP,  
RICHARD H. LACKEY,  
JAMES LACKEY,  
ROBERT CHAMBERS,  
ALEXANDER LACKEY,  
DANIEL MURPHY,



And now, October 4, 1858, this Charter examined and approved.

JOSEPH ALLISON.

Be it Remembered, That at a Court of Common Pleas for the City and County of Philadelphia, held at Philadelphia on the fourth day of October, A. D. 1858, the instrument of writing hereunto annexed, was duly presented to the said Court on behalf of the persons therein named in order that they might become incorporated according to the law, and the objects, articles and conditions therein set forth, whereupon on motion of Albert S. Letchworth, Esq., the Court order and decree that the said instrument be filed and that notice of said application be published according to law. And now, to-wit, this sixth day of December, A. D. 1858, due proof of said publication having been exhibited to the said Court, and the said Court having examined the said instrument of writing and the objects, articles and conditions therein contained, appearing to be lawful and no cause having been shown to the contrary, do decree and declare that the persons therein named shall, according to the articles and conditions in the said instrument set forth and contained, become and be a corporation and body politic in law and in fact, and further do direct that the said instrument and charter of incorporation shall be recorded in the office for recording deeds, etc., for the City and County of Philadelphia.

Certified from the Records of the said Court this sixth day of December, A. D. 1858.

Witness my hand the seal of the said Court.

(Seal)

THOS. O. WEBB,  
Proth. C. P.

Recorded in the office for Recording Deeds, etc., for the City and County of Philadelphia in Miscellaneous Book, R. D. W., No. 1, Page 643, etc.

Witness my hand and seal of office this fourteenth day of March, A. D. 1859.

(Seal)

ALBERT D. BOILEAU,  
Recorder.

#### APPENDIX D.

The following list of communicants of the Seventh Congregation during the period of Mr. Price's pastorate, copied from the writer's memorandum book, will be found approximately complete; but as the same persons were sometimes received a second time after absence, this roll is smaller than the number mentioned in the body of the history, because their names only appear once here:

Anderson, Janet,  
Anderson Robena.  
Armstrong, Mary Ann.  
Arnold, Margaret.

Bainbridge, Agnes L.  
Barber, Abraham.  
Bell, Elizabeth.  
Blythe, Margaret Jane.

Blythe, Sarah.	Graham, Jane M.
Borie, Frances.	Graham, Flora B.
Browning, Robert S.	Graham, Mary Ann.
Browning, Mary.	Graham, Ann Jane.
Buckhister, Emily.	Graham, Anna Shaw.
Buckhister, Mina.	Gray, William G.
Buckhister, Teresa.	Gray, Nancy.
Carson, William.	Gunn, Robert Russel.
Carson, Mary.	Gunn, Clementina.
Cairns, John.	Gwyn, Agnes.
Cairns, Ellen.	Haddock, James.
Campbell, Mrs.	Haddock, Eliza.
Chambers, Robert.	Hardman, Sarah.
Chambers, Margaret.	Hardman, Ellen.
Chambers, Mary.	Hardman, Rachel.
Charlton, Rachel.	Harper, Eliza.
Charnley, John.	Harvey, Ann.
Christie, Nancy.	Henderson, Matilda.
Clark, Samuel.	Hird, Samuel.
Clark, Martha.	Hoagland, Eleanor Deborah Jones
Cole, Ann.	Horn, Mrs.
Conley, Thomas.	Houston, John.
Cooper, Margaretta Murphy,	Irvin, Margaret.
Cooper, Mary Murphy.	Johnston, John.
Cooper, Charles Murphy.	Kerr, Margaret.
Corson, Rachel W.	Kirkwood, Jane.
Delap, Andrew.	Knox, Eliza.
Delap, Margaret.	Lackey, James.
Dunlap, Robert.	Lackey, Sarah.
Eccersley, Anna.	Lackey, Alexander.
Fernie, Kate.	Lackey, Ann Jane.
Findley, William.	Lackey, Richard H.
Findley, Agnes.	Landis, Elizabeth.
Fisher, Elizabeth.	Latimer, Robert.
Fisher, Emma.	Latimer, Eliza.
Foulkrod, Josephine.	Latimer, Anna Eliza.
Forrest, Ann Jane.	Latimer, James M.
Fry, Mary.	Linn, Mrs.
Fry, Mary Jane.	Leslie, Mary.
Fulton, Ellen.	Lytle, Rebecca.
Fulton, Mary Jane.	McAllister, Sarah.
Galbraith, Daniel.	McAllister, James.
Galbraith, Letitia.	McBride, Thomas.
Galbraith, Alexander.	McBride, Agnes.
Getty, Janet.	McBride, Mary Ann.
Glennie, Robert.	McBride, Robert.
Glennie, Elizabeth.	McBride, Agnes.
Graham, Archibald.	McBride, Elizabeth.
Graham, Christina B.	McBride, Isabella Chesney.

McBride, Mary Jane.	Nixon, Mary Ann
McBride, Mary Jane.	Nixon, Susan.
McBride, Joseph A.	Nixon, Mary B.
McBride, Martha.	Noble, Susan.
McBride, Nancy.	Oelschlager, Henry.
McBride, Thomas.	Oelschlager, Wilhelmina
McCaul, Elizabeth.	Onton, Catherine.
McClean, Charles.	Patton, Margaret.
McClean, Hester.	Pierson, Silas.
McClintock, Mr.	Pierson, Ann Eliza.
McClintock, Mary.	Pollock, James.
McClintock, Ellen.	Pollock, Annie.
McFarland, Nancy.	Price, Anna Robertson.
McFarland, Mary Jane.	Ray, Ann.
McFarlane, Anna.	Ray, George T.
McNichol, Isabella Ann.	Richmond, Jane.
Martin, Agnes.	Rogers, Margaret.
Martin, William.	Ross, Henry.
Martin, Amanda.	Ross, Margaret.
Martin Lizzie.	Ross, James T.
Mackey, Ann.	Ross, Elizabeth.
Mackey, Joseph.	Ross, Jane.
Mackey, Jane.	Rowan, Eliza.
Mitchell, Joseph.	Rowan, George.
Mochrie, Grace.	Rowan, Sarah Jane.
Monach, Mary.	Russel, Robert.
Montgomery, Stephen.	Scott, Mary.
Moody, Robert.	Scott, Sarah.
Moody, Marion.	Scott, Matilda.
Moody, Hester.	Scott, Matilda.
Moody, Isabella.	Scott, Hamilton.
Morrison, John.	Scott, David.
Morrison, Jane.	Scott, Annie.
Morrison, Louisa.	Scott, Anna Isabella.
Morrison, Sarah A.	Schwartz, Lizzie.
Morrison, Catherine.	Schwartz, Louise.
Morrison, Bessie.	Sinclair, William.
Moore, John.	Sinclair, Elizabeth.
Mortimer, Martha.	Shuttleworth, Jane.
Mullenx, Catharine.	Shaw, Martin.
Murphy, Daniel.	Shaw, Mrs.
Murphy, Matilda.	Smiley, Jane.
Murray, Robert.	Smiley, Ann Jane.
Murray, Ann.	Smiley, Letitia M.
Murray, John.	Smith, James.
Murray, Isabella.	Smith, Rebecca.
Murray, Alexander.	Smith, James.
Murray, Anna.	Smith, Ann.
Newton, Mary.	Smith, Jane.

Smith, Jane.	Twiggs, Fannie.
Smith, Maggie.	Uber, Clara E.
Smith, Mary.	Walker, Samuel.
Smith, Letitia.	Walker, William.
Smith, George Washington.	Walker, Jane.
Stratton, William W.	Walker, Matilda.
Stewart, John J.	Waters, John.
Stewart, Mary.	Waters, Mary.
Stott, Mrs.	Waterhouse, Elizabeth.
Staurt, Annie.	Waterhouse, Lizzie.
Soley, Mary Matilda.	Waterson, Eliza Jane.
Sykes, Samuel.	Whittington, Virginia.
Sykes, Sarah.	Wignal, John.
Taylor, William.	Wolf, Rachel.
Taylor, Jane.	Wolf, Margaret.
Taylor, Margaret M.	Wood, Mary.
Teas, Samuel.	Wood, Mary.
Teas, Elizabeth Dorcas.	Wood, Josephine.
Thompson, Mary.	Woodside, James.
Treusdale, Elizabeth.	Woodside, Eliza.

## APPENDIX E.

SEVENTH UNITED PRESBYTERIAN CHURCH, FRANK-  
FORD, PHILADELPHIA, ROLL OF SABBATH  
SCHOOL SCHOLARS FOR THE YEAR  
YEAR BEGINNING JANUARY 1, 1873.

Allen, Samuel.	Clark, Sarah Jane.
Allen David.	Clark, Samuel.
Allen, Ellen.	Clark, Sarah, Cedar Grove
Allen, Robert.	Clapp, George.
Armstrong, Lydia.	Clapp, Rachel.
Armstrong, Miss.	Clapp, Ann.
Armstrong, Willie	Cox, Elwood.
Arnold, William.	Eccersly, Sarah L.
Arnold, James.	Elliott.
Arnold, Sarah.	Foulkrod, Josephine.
Arnold, Ida May.	Foulkrod, Anna.
Bainbridge, Agnes L.	Foulkrod, Wilhemina.
Beeson, Maggie.	Foulkrod, Harry.
Carson, John K.	Fulton, Ellen.
Carson, Alexander.	Falbright, George, Leiper and Allen streets.
Cairns.	Gaskill, John.
Campbell, William.	Galbraith, Clarence.
Cowden, Mrs. Mary.	Galbraith, Howard.
Cowden, John.	Graham, Mary.
Conaway.	Graham, Walter.
Clark, Ann Eliza.	

Graham, James.	Montgomery, Kate.
Graham, Kempe.	Montgomery, Stephen
Graham, Archibald.	McClane, James
Graham, Anna.	McClane, Sallie.
Graham, Flora.	McClane, Thompson.
Glennie, Robert.	McClane, Charlie.
Glennie Kate.	McClane, Hester.
Glennie, Jane.	McClane, Mattie.
Hague, James, Tackawana St.	McKinney, William H.
Hay, Fannie.	McAllister, Hugh.
Hart, Emma, Leiper St.	McAllister, Mary.
Hart, Eddie.	McMurtrie, Nettie.
Harding, Archibald T.	Nornuralder, Adda.
Hird, Samuel.	Nelson, Jennie.
Irving, Joseph.	Nelson.
Irving, Susan Jane.	Outon, Catherine.
Irving Samuel.	Pollock, Mrs. Annie.
Jones, Viola.	Pollock, Margaret J.
Jones, Emma.	Pollock, John.
Knox, Alexander D.	Pollock, Samuel.
Kern.	Pollock, Mary.
Kane, Mary.	Rowan, Jane.
Laird, Robert.	Richmond, John.
Laird, Maggie.	Ross, James.
Latimer, Mary.	Ross, Jane.
Latimer, Robert L.	Ross, Mary.
Latimer, Thomas W	Rodman, Samuel, Jr
Lehman, Sallie.	Rehn, Eliza.
Lehman, Anna M.	Rehn, Lillie.
Lehman, Mary Ellen.	Rehn, Fannie.
Lehman, Lizzie.	Rehn, Mary Ann.
Lewis, Mary Ellen.	Rush, Henry.
Lewis, Samuel.	Rush, George.
Lawhead, Anna.	Rush, Joseph.
Martin, Agnes.	Rushton, William.
Martin, Amanda.	Saint Clair, Robert.
Martin, Elizabeth.	Saint Clair, William.
McClintock, Ellen.	Schwartz, John, Sr.
McClintock, Margaret.	Schwartz, John, Jr.
McFarland, Jane.	Schwartz, George.
McFarland, Jane.	Schwartz, Willie.
McFarland, John.	Schwartz, Lizzie.
McFarland, William.	Schwartz, Louisa.
McFarland, Mary E.	Shuttleworth, Jane.
Moody, Willie.	Shuttleworth, John.
Moody, Sarah Jane.	Shuttleworth, Sadie.
Moody, Robert.	Shuttleworth, Mary.
Moody, Maggie.	Stewart, Mrs. Mary.
Montgomery, Daniel.	Stott, Mary.



Snyder, Mabel.	Ulmer, Willie.
Snyder, Carrie.	Vanegrift, Clara.
Scott, Isabella, Cedar Grove.	Vanegrift, Mary.
Taylor, Ellen.	Vanegrift, Ida.
Taylor, Maggie.	Vanegrift, George.
Taylor, Joseph.	Wyand, Robert.
Taylor, Lizzie.	Wyand, John.
Taylor, Frank.	Worthington, Eliza.
Taylor, Elmer.	Worthington, Annie.
Taylor, Flora.	Worthington, Sarah.
Taylor, Jessie.	Welsh, Robert.
Taylor, Sarah Jane, Leiper St.	

## APPENDIX F.

CONTRIBUTIONS FOR ERECTION OF NEW BUILD-  
ING OF THE SEVENTH UNITED PRESBY-  
TERIAN CHURCH, PHILADELPHIA.

This is not a complete list, but only a sample of offerings and donations of \$20 and above. The amounts here given by members of the Frankford Congregation are likely what they subscribed when it was proposed to erect the church; but they gave frequently afterwards. A published list of donations of congregations in various parts of the country up to 1865 will be found in the Souvenir; but some of these gifts were increased in later times, as for instance, the First Church, Philadelphia, gave \$328.50 and Third, Philadelphia, \$345.50.

The collection books used by the writer, in many cases containing the autographs of donors, are not only a great curiosity, but most valuable as an object lesson to future church beggars; and we shall endeavor to make them a part of the Souvenir. An analysis of some three of these books reveals the following curious statistics. Book A, which would not allow any donation to blacken its pages under five dollars, shows the following: One person gave \$500, one \$260, two \$250, three \$200, one \$225, three \$150, twelve \$100, twenty-three \$50, twenty-five \$25, ten 20, sixty-six 10, four hundred and seven \$5, covering twenty pages. In one congregation—Hopewell, Ohio—the writer only showed Book A and got a good start among the liberal farmers, and secured 41 five-dollar subscriptions. Book B will not accept less than two dollars, and has this report: One hundred and eighteen persons gave \$3 each, covering seven pages of the book; two hundred and sixty persons gave \$2, covering fifteen pages; three hundred and sixty-nine persons gave on Book C \$1 apiece, covering twenty-two pages.

FRANKFORD CONTRIBUTORS OUTSIDE SEV-  
ENTH UNITED PRESBYTERIAN CHURCH: Agnes Ten-



ant bequeathes \$500; William Welsh \$100; Richard Garsed \$100; William Baird (concert), \$200; John R. Savage, \$50; Hays & Ellis, \$50; Joseph Ball, \$75; employes Foster's Mills, \$30. The following \$25 each: William Overington, John Clendenning, Samuel P. Faunce, Dr. Guernsey, Sr., Rowland Bros. The following gave \$20 each: Paxton Fleming and Lloyd, Samuel Bolton, Mrs. Thomas Duffield, Miss Eliza Teese.

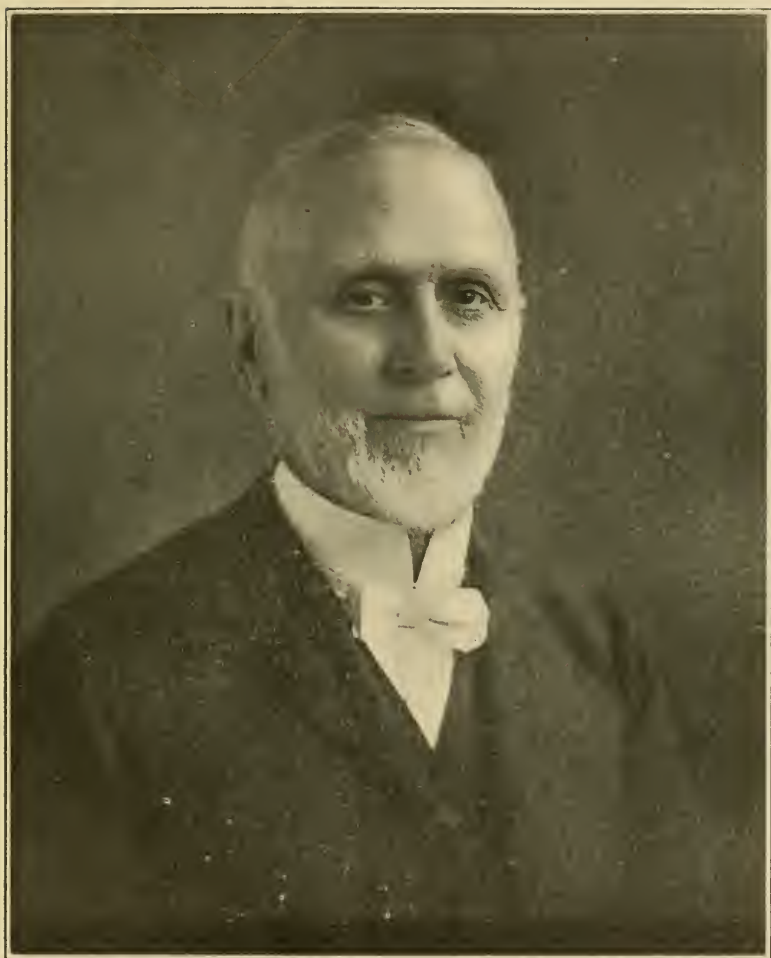
PHILADELPHIA CONTRIBUTORS: Margaret Livingston, \$260; Thomas Stinson and family, \$250; Dr. Dales and family, \$200; Charles Porter, \$200; James McCandless, \$425; Elliott Brothers, \$150; Samuel Kennedy, \$125; James Moore, \$110. The following \$100 each: W. S. Young, David R. Ervin, Fannie Stevenson, Joseph A. McKee. Dr. Joseph T. Cooper gave \$75. The following paid \$50: George H. Stuart, Alexander Ervin, Mary McKee, Samuel Thornton, Edward T. Mason, Rev. W. S. Owens, Joseph Singerly, John Alexander, Dornan and Maybin, James Ferree, S. C. Huey, the Misses Young. The following gave \$25: James M. Ferguson, George Ferguson, Harriet Julian, William Arrott, Charles Williams, John Wilson, R. Paul, Jr., John Clark, James B. Rogers, Mrs. Camlos, and these gave \$20: Robert Paul and William Getty.

CONTRIBUTORS OUTSIDE OF PHILADELPHIA: Isaac McGay \$225; Henry Harrison \$200; McIntyre Sisters \$150; received \$50 from Thomas R. Rich, James P. Hanna, Archibald Cooper, Sarah R. Hanna; John Dean gave \$35. Anderson Brothers \$30. The following donated \$25: James Hamilton, Bryce & Company, J. G. Reed, Jamison Brothers, Herron Brothers, Jane Cummings, Thomas Sweeney & Son; and these gave \$20: James Hall, Forsythe Brothers, Messrs. Patterson, Rev. John T. Pressly, D. D., John M. Wallace, David Gregg.

SOME SEVENTH UNITED CHURCH people gave as follows: Daniel Murphy \$150; Alexander Lackey \$100; Mary Wood and family \$100; James Price \$200. The following gave \$50: Daniel Galbraith, Thomas B. Taylor, Robert S. Browning, Samuel Teas. R. H. Lackey gave \$30. These donated \$25: Maggie M. Taylor, Matilda Murphy, Margaret M. Cooper, E. D. J. Hoagland; and \$20 each were donated by Silas Peirson, Samuel Sykes and James Allen.

#### APPENDIX G.

Statistical table of Seventh United Presbyterian Church, 1854 to 1873. In 1854 the name of the congregation is placed on Synod's table of Philadelphia Presbytery without any report. Up to the Union in 1858 the congregation was the Fourth Associate, after that Seventh United Presbyterian. Family number



JAMES PRICE, D. D., 1905



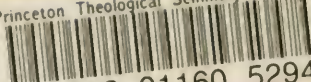








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